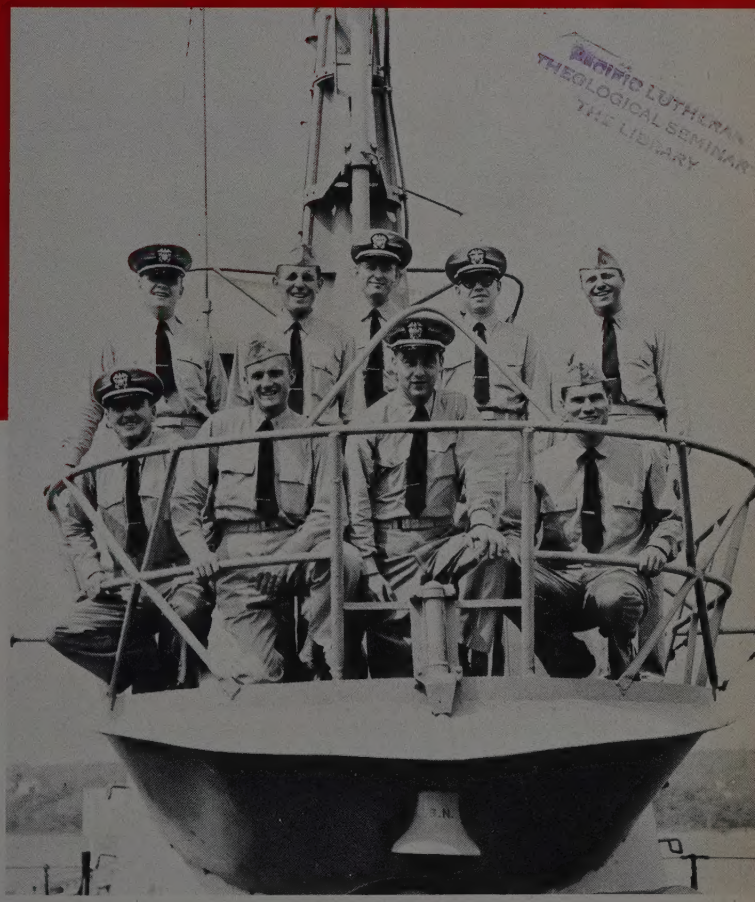
e LUTHERAN



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Nine on a submarine

ol. 41, No. 17

JANUARY 28, 1959

THE RIGHT APPROACH

I HAD TO MAKE a difficult choice. Two interesting meetings were scheduled fo the same evening. Finally, one of my friends persuaded me to forego the progra on "The Christian Approach to the Jew" in order to attend a public forum o "Housing for Minorities."

We heard a lawyer describe the laws barring discrimination in public housin An Urban League official emphasized the need for decent housing for physical an mental health. A Protestant pastor told of the work of Christian groups which soug to find homes for members of minorities.

The big surprise came in the question-and-answer period. The moderator calle on those with upraised hands. "You're first, Mr. Levenson . . . Mrs. Cohen, I believ you are next . . . The gentleman in the back row—I believe it's Jack Rubinstein . . One more—yes, Mrs. Adler . . ."

SUDDENLY I REALIZED that this forum, concerned with a human need, had pr vided me with an "approach to the Jews." This large group was predominant Jewish, with a scattering of Negroes. By sharing their concern for others' welfar I had found acceptance in their midst. Now I had found the right approach, a it was up to me to show the compassion and concern for justice of my Christian fait

—ISOBEL LETTS

The LUTHERAN News Magazine of the United Lutheran Church in America

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COVER PICTURE. On conning tower of U.S.S. Swordfish at Submarine Base, New London, Conn., are Lutherans attending Navy Chaplains School. In front are Chaplains Bertram Apman (American Lutheran Church), John R. Wilch (ALC), Roger Huebner (ULC), and Dale Sandstrom (Evangelical Lutheran Church). In rear, John A. Piirto (Suomi), Clark McPhail (ALC), Clifford A. Olsen (ELC), Charles J. Christensen (ELC), and Robert R. Freistedt (ULC).

THE CHURCH IN THE NEWS

Church unity seen as example

Christians in Europe can set an example to a divided and hostile world by showing that they are able to co-operate despite political differences, Dr. W. A. Visser 't Hooft told 120 churchmen at a Conference of European Churches at Nyborgstrand, Denmark, this month. Attending the meeting were Protestant representatives from 21 countries, including Russia and others behind the Iron Curtain.

The general secretary of the World Council of Churches pointed out that the meeting last summer between emissaries of the Moscow Patriarchate and the World Council showed it was possible "to speak freely with one another even when there are serious political separations." In divided Europe the churches can fulfill their mission only by boldly bearing witness to the truth, no matter which side of the Iron Curtain they are on, Dr. Visser 't Hooft declared.

Bishop Hanns Lilje of Hannover, chairman of the United Evangelical Lutheran Church in Germany, presided at the conference. He hailed as a "miracle" the high degree of agreement during the gathering. "That God has permitted from East and West to come together a spirit of love should give courage the fearful and troubled peoples Europe," he said.

Permanent organization planned

Hope for further co-operation tween churches of the world was voic at a press conference by Prof. Pariss dean of the theological academy at Len grad and representative of the Russi Orthodox Moscow Patriarchate. T Russian Church stands ready to parti pate in any ecumenical program "whi serves the cause of truth, righteousn and love," the Russian theologian stat

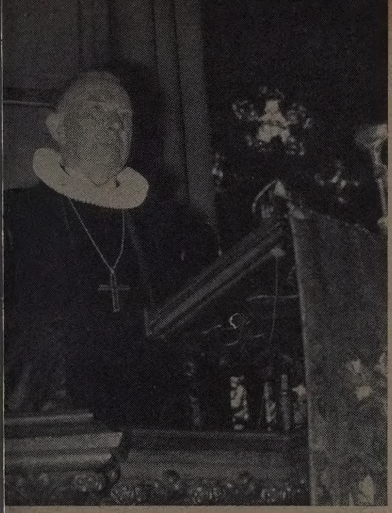
The conference, which was meeti for the third time, decided to organ on a more permanent basis. A fo man committee was authorized to m plans for the next meeting. In consu tion with an 11-man advisory group will also draw up plans for a continu body.

Members of the steering committee the Rev. Hans Heinrich Harms of G eva, associate director of the WC division of studies, who will serve as s retary; Bishop Lilje; Lutheran Ar bishop Jan Kiivit of Estonia; and Egbert Emmen, general secretary of Netherlands Reformed Church.

Bishop Berggrav dies

Death came suddenly on Jan. 14 Dr. Eivind Berggrav, 74, retired Bis of Oslo and former primate of Norw Lutheran State Church. The tall, b eyed churchman gained worldwide nown by his unyielding opposition to Nazi invaders of Norway during W War II and by his leadership in the mation of the World Council of Chur in Amsterdam in 1948.

Dr. Berggrav became bishop of Ha



ISHOP BERGGRAV in pulpit of Toronto athedral as he addressed United Lu-eran Church convention in October, 1954

iland, a rugged area at Norway's north-n tip, in 1929. In 1937 he was named the Oslo diocese as head of the State hurch. When the Nazis invaded Nor-ay three years later, Bishop Berggrav d the fight for religious freedom. In 942 the Quisling government forced m to resign as bishop. He was im-isoned a few months later and was held custody for three years. When Nor-ay was freed in 1945, Bishop Berggrav as restored to his post as head of the hurch. Failing health led him to resign 1950, but he continued to serve in his st as a co-president of the World Coun- until 1954.

During his imprisonment he wrote *Man d State*, a study of a Christian's atti-de toward totalitarian governments. he manuscript was smuggled out of his rbed-wire enclosure and widely cir-lated. An American edition appeared 1951. The Norwegian churchman vis-d the United States several times. He was preacher at the opening communion service of the United Lutheran Church's Toronto convention in 1954.

Fry, Reinartz pay tribute

"Bishop Berggrav was a man of indomitable faith. It was like a living, bubbling fountain inside him," declared Dr. Franklin Clark Fry, ULC president and chairman of the World Council's Central Committee. "The almost superhuman courage that he showed when he infuriated the Nazis with his defiance during the occupation of Norway in World War II flowed from his faith. In all his days, this heroic man had a boylike quality—a zest in living which came from knowing that he had a Heavenly Father."

World Protestantism is indebted to "Norway's brave bishop," added Dr. F. Eppling Reinartz, ULC secretary and president of the National Lutheran Council. Dr. Reinartz described the Norwegian churchman as a "humble, scholarly, and winsomely human Christian leader."

Church colleges praised

Lutheran colleges are helping to build a stronger church, Dr. Evald B. Lawson, president of Upsala College and of the National Lutheran Education Conference, said at the conference's annual meeting in Kansas City this month. The meeting was held in conjunction with various other educational organizations, including the Association of American Colleges.

Many institutions "which once were church colleges have veered away, but the Lutheran Church is very much in the business of higher education today," Dr. Lawson continued. Adherence to Christian standards of education is essential to offset the "tragedy" of this age in which people are "being terrorized as a

result of our own skills and accomplishments," he said.

Dr. Gould Wickey, executive secretary of the ULC Board of Higher Education and director of the conference, reported that Lutheran colleges are gaining enrollment more rapidly than any other group of privately supported colleges. He asked that admission standards be kept at high level to "maintain quality education."

The conference includes as members 18 seminaries, 29 senior colleges, six junior colleges, two deaconess schools, and other agencies representing nine Lutheran churches. To succeed Dr. Lawson, it elected Dr. J. W. Ylvisaker, president of Luther College, Decorah, Iowa.

Swedes prefer Lutheranism

Seventy-two per cent of the Swedish people would apply for membership in the Lutheran Church even if they did not automatically belong to the state-connected institution. This figure was arrived at by Sweden's Institute for Public Opinion in a poll conducted last month. Interviewers asked how many Swedes would "seek membership in the Church of Sweden" if all those who would like to belong had to apply for membership. Nineteen per cent said they would not apply, while 9 per cent were undecided.

Only 24 per cent of those who said they would seek membership in the Lutheran church gave religious conviction as their chief reason. Thirty per cent cited unwillingness to break with tradition, while 34 per cent named the desire for "reassurance" as their basis for identification with the church.

Of those who wouldn't apply for membership, two-thirds said they lacked interest in religion and about one-sixth said they belonged to other churches. The rest gave various reasons. The survey was limited to those over 15 years of age.

Parenthood exhibit stays

Youth Council of the District of C
lumbia has arranged an exhibit of welfa
services available to residents of t
Greenleaf Gardens housing project
southwest Washington. The project ha
replaced a slum section directly sou
of the Capitol and housed low-incom
families, mostly Negro. Included in t
exhibit was a display by the Planne
Parenthood Association.

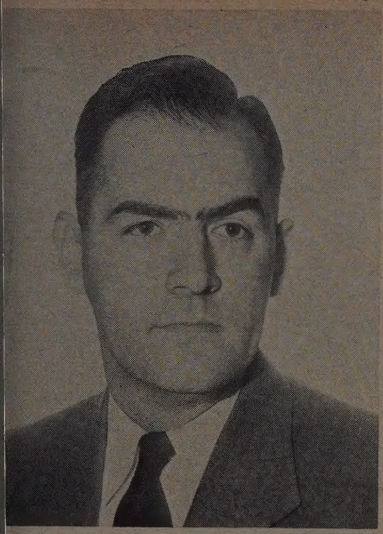
The birth control group's displa
would have to be removed, demande
James Guinan, director of the Roma
Catholic St. Peter Claver Center. If
were not, the Roman Catholic grou
would withdraw its support of and pa
ticipation in the exhibit, he threatene

Protest is prompt

The Youth Council's neighborhoo
board agreed to bar the Planned Parer
hood display but there was swift prote
The board's action was "very disconcer
ing," said Dr. Frederick E. Reissig, e
ecutive secretary of the National Capit
Area Council of Churches. "The m
jority of people in this community wou
favor the exhibit . . . We wish to li
amicably with our neighbors and to ke
the best possible relationship betwe
. . . religious groups, but that must nev
be done at the expense of the welfare
others, or at the expense of the freedo
of ideas."

Planned Parenthood's clergymen's a
visory committee, consisting of 18 Pr
estant ministers and rabbis, called t
ban "appalling." They said, "Democra
depends on the freedom of every pers
and institution to express their ideas a
win support for them. Those who r
strict others restrict the freedom of ea
of us and may even jeopardize the fre
dom to express their own ideas."

After the protests, the neighborho



REV. WALTER KLOETZLI
Heaven is in the suburbs

ard reversed its decision by an 11-5
te. Mr. Guinan, a board member,
eaded in vain that "pressure based on
storted information" was in back of
e protests.

burban flight threatens church

"The farther you get from City Hall,
more Lutherans you find," the Rev.
alter Kloetzli said at a conference of
wardship leaders at Minneapolis this
nth. So many Lutherans are moving
better neighborhoods that the church
n danger of becoming a predominantly
ddle-class group, he warned. Not only
members moving, but even congrega-
ns seem to "have the idea that subur-
is the ultimate haven for all good
urches," he added.

Mr. Kloetzli, director of urban church
nning for the National Lutheran
uncil, told the 40 stewardship leaders
m nine Lutheran church bodies that too many city churches "are living like ostriches with their heads stuck in the sand, because they have not faced the reality that they are living in changing neighborhoods." He urged the older downtown churches to develop programs to serve better the areas in which they are located. Despite dwindling membership, many cling to old established programs which cannot serve the interests of their neighborhoods, he charged.

Predicting great urban growth, he asked city churches to prepare to meet the "dramatic and overwhelming change" of the next twenty years. By that time, he said, the population of New York's metropolitan area alone will equal the present total rural-farm population in the United States.

Lay leadership asked

Laymen constitute "a tremendous unharnessed potential" as workers in the church, Tillman S. Stevens, Evangelical Lutheran Church stewardship executive, told the conference. They are eager to help teach others, but "they must be asked and the church must offer them a program worthy of their time and effort," he said. The ELC enlisted 200,000 lay volunteers for a stewardship effort last fall, he reported.

United Lutherans are leading the way in "using laymen in full-time service," Dr. Henry Endress declared. The ULC stewardship secretary urged that more ways be found to use retired businessmen in church work, pointing out that ULC boards and agencies were getting valuable service from retired former business executives in the New York area.

Church attendance gains

More people went to church in the United States during 1958 than ever before, according to a Gallup Poll survey

released by the Committee on Religion in American Life. On an average week 50.5 million American adults attended worship services, an increase of two million over the previous year. The figure represented 49 per cent of the adult population of the country—the same percentage as that recorded in 1955.

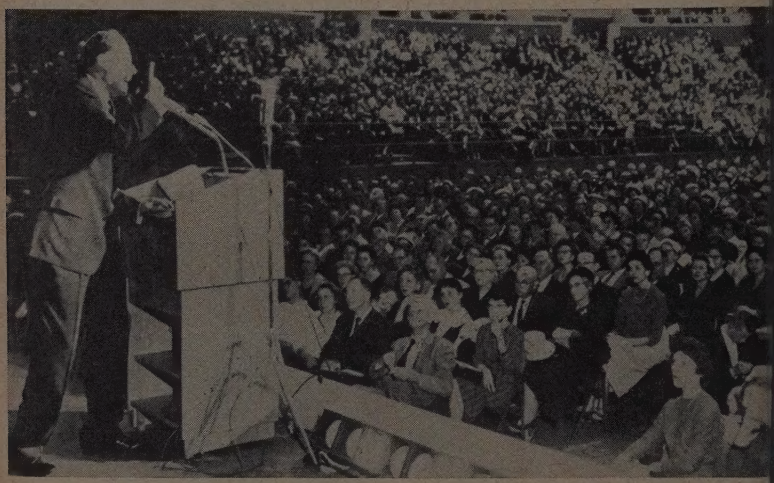
To arrive at their estimate, pollsters made surveys during selected weeks in April, July, October, and December. They found women more faithful in attendance than men, 55 per cent to 45. Attendance was proportionately larger in big cities than in small towns, attributed to the larger Roman Catholic population in cities. Roman Catholics attended more regularly than Protestants, 74 per cent of the Catholics saying that they went to Mass while only 44 per cent of the Protestants were to be found at church.

Most churchgoing part of the country is the Midwest, which reported an average attendance of 54 per cent of a adults. Far West lagged, with only 3 per cent attending worship.

Parish backs Wisconsin pastor

Officials of the Evangelical Luthera Joint Synod of Wisconsin had called c the carpet the Rev. Richard Buege, 3 pastor of St. Paul's Church, Whiteha and St. John's Church, Arcadia. Th young pastor was charged with permi ting his bride to receive communion i his church although she was a membe of a "rival" Lutheran synod; of associa ing "too frequently" with pastors of oth synods; and of allowing women to vo on church affairs at congregational mee ings.

The Wisconsin Synod is associate with The Lutheran Church—Missou Synod in the Synodical Conference, b has strongly objected to military cha laincy, Boy Scout troops and parer



12,000 TEXAS BAPTISTS listened to Evangelist Billy Graham preach a 50-minute serm early this month. Shortly afterward, the 40-year-old preacher flew to the famed Ma Clinic in Minnesota, was ordered to rest because of ailment which impaired vision of l left eye. Graham's planned fifteen-week campaign in Australia will be postpone

eacher associations as heretical "union-sm" and has been battling on these mat-ers with the Missouri Synod.

Mr. Buege rejected the charges made gainst him. Officials of the Wisconsin ynod's Western District then asked the ongregation at Whitehall to "dissolve" he differences by ousting the pastor. At meeting this month, the congregation efused by a 70-19 vote to do so. Two istrict officials who turned up to speak t the meeting prior to the vote were arred from the church by the congrega-on. Women were among those who oted.

Twelve of the 19 who voted to oust he pastor resigned from the church after he meeting.

Music journal issued

Newest periodical for Lutherans is the *ournal of Church Music*, whose first sue appeared this month. Intended as monthly (11 issues a year) for pastors, hoir directors and organists, the maga-ine will include copies of selected an-hems in addition to articles and news bout church music. The first issue con-ins four Lenten anthems, plus articles bout hymn singing, directing children's hoirs, and using music as an aid to orship.

Editor of the new publication is Bar-ara Fisher, Lutheran musicologist from oncord, North Carolina. Publication ffices are at 2900 Queen Lane, Philadel-hia 29.

Women pastors may cause split

Recent decision of the Swedish Lu-eran Church to permit the ordination women may disrupt the long-standing tercommunion with the Church of Eng-nd, developments this month indicated. onvocations of Anglican churches in ork and Canterbury received motions calling the ordination of women "potentially dangerous" to relations between the two church bodies and urging the Church of England to loosen its ties with the Church of Sweden. The Archbishop of Canterbury, head of the Anglican Church, was reported to have sent a personal message of protest to the new Swedish primate, Archbishop Gunnar Hultgren.

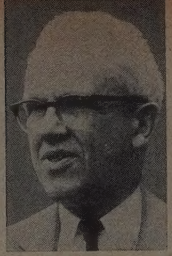
In Sweden, a high-church group led by Bishop Bo Giertz announced opposition to the ordination of women, stating that its members would not accept the authority of any bishop who performed such a ceremony. About 30 women students were taking theological courses at the University of Uppsala, where most Swedish pastors are trained. Ordinations will take place next May, but according to recent reports no women have thus far applied. Dr. Margit Sahlin, woman theologian who led the drive for the right of women to ordination, contributed this month to an easing of the crisis when she stated that she had no immediate intention of asking admission to the ministry.

And so forth

Celebrating the 150th anniversary of the establishment of the Lutheran Church in Paris, France, twenty congregations reported a membership of 15,000, served by 21 pastors. The Paris congregations make up almost one-third of the Evangelical Lutheran Church of France. The larger Church of the Augsburg Confession of Alsace and Lorraine, in northeastern France, has about 250,000 members.

Contributors from the U.S. have given $462,000 toward the $2.5 million headquarters building for the World Council of Churches at Geneva. Church bodies have added $300,000.

WASHINGTON



By ROBERT VAN DEUSEN

MIKOYAN'S VISIT

A NEW TURN in Soviet-American relations was marked by the visit of Deputy Premier Anastas Mikoyan to the U.S. He did not come as an accredited diplomat or even as an official visitor. He entered on a tourist visa.

Americans were treated to the spectacle of a top Russian official exuding sweetness and light. He mingled with the people, shopped at supermarkets, inspected auto plants, gave candy to babies. Speaking at dinners given in his honor, he stressed the idea that Russia and the U.S. must remain at peace.

Mikoyan's attitude was summed up in an address at the Detroit Club. He observed that relations between the U.S. and the Soviet Union had been at various stages "good, very good, bad, and very, very bad." He added: "The wind is still cold, but it is the wind of spring."

The response of the American public was mixed. The reception in most places was outwardly cordial. Citizens in charge of social functions provided the usual courtesies, even while they reserved judgment as to their own appraisal of him.

In contrast, there was deep bitterness among groups of refugees from communism. Hungarians who had lost relatives in the revolution and the bloody purge which followed organized angry demonstrations. They picketed Mikoyan's appearance and hurled rocks.

Why did he come?

As MIKOYAN moved from city to cit the pattern of his basic campaign becam quite clear. He seemed bent on achievin several objectives:

1. To allay American distrust of Ru sians as people and of the Soviet Unio as a threat to world peace.

2. To woo those in the U.S. who s nothing but eventual treachery in Sovi promises.

3. To convince American polic makers that an arrangement betwee East and West to reduce tensions in th cold war is both feasible and desirabl

4. To emphasize the Kremlin's vie that bilateral talks between the U.S. an the Soviet Union are essential to endi the arms race.

5. To use the uncertainty over Berl as a lever to bring about negotiation o a wider basis, such as the stability central Europe.

THE fourth of these aims was the lea likely of realization. Attempts had be made before to weaken the West by spl ting off the U.S. from its allies. But U officials were wary of any divisive stra egy, and placed a high priority on We ern unity.

The other objectives seemed mo possible, if Russia showed signs of goo faith in its desire to ease East-West te sions. The U.S. would be open-mind to honest negotiation over the proble of a divided Germany. Mikoyan's vi might pave the way for a summit co ference at which decisions of great s nificance could be made.

Meanwhile, the eyes of the world we fixed on the visiting Russian. In W Germany, where the stakes were highe the newspapers were filled with specu tion as to the results of this new ventu in personal diplomacy.

A HOME NEEDS A HEARTH

What takes the place of the old-fashioned fireplace?

By RACHEL CONRAD WAHLBERG

IN THE living-room of my childhood ome there was a plain brick fireplace ackened from much use. In it was an on grate holding coals or split kindling. galvanized coal bucket stood on the oughened hearth of dull red tiles.

Around this hearth we five children essed each winter morning before a ackling fire. Here after the evening eal we toasted marshmallows on long n forks. Sometimes we popped yellow rn in a long-handled popper over the shimmering coals. Near the hearth we studied our lessons, practiced piano, and played games.

WHATEVER happened to the hearth?

It didn't have comfort. Today's central heating is far more satisfying in keeping a house warm. It didn't have convenience. Building a fire, banking it, carrying out ashes, buying and carrying

coal, splitting wood—all were chores which no one seemed to like. Soot and smoke, ashes and coal dust were no pleasure to those who had to clean house. A *used* fireplace was necessarily messy.

Yet the hearthside had something. It had beauty and meaning.

Where today is a similar hub of family living? Is there any focal point which draws the members of the group close in spirit?

Perhaps the television set has become the center of the modern home, the hearth-substitute. Television however is more than a mere setting for activity. It intrudes. It *is* activity of a sort. Rather than drawing a family into a unit, TV frequently separates them by arguments over which program shall be watched.

Rather than an atmosphere where individuals in a family spirit may pursue joint or separate interests, TV often substitutes a stalemate of mental, emotional and spiritual growth—or at best a limited fare of entertainment.

PERHAPS THE rumpus-room or family room has become a "hearth-center," supplanting the old-fashioned living-room with its fireplace. Here members of the family feel relaxed. Here are newspapers, books and magazines, record-player.

Frequently the family room not only substitutes for a breakfast room, library and music room, but serves as a parlor where friends are entertained. There are snack tables for food and drinks. The furniture and floor-covering are sturdy and washable. The children feel free to get down on the floor to build forts, draw and paint. Livability is the principle.

In warm seasons the barbecue grill and picnic table in the back yard are a gathering place for family and friends. Dad has developed culinary know-how about barbecuing fryers, roasts and ribs. The boys in the family help build the fi carry food and equipment in and out the garage or kitchen. Even a five-yea old can help set the table or stir koolaid.

In many homes the kitchen table is t focal point of the home.

Increasingly, modern families are bu ing, renting, or renovating homes with large combination kitchen—a room n just for cooking and food-storage, b with an eating area as well. In this tren we have gone back to the kitchen many years ago in size and function, the same time improving it with co venient cabinets and appliances.

Especially in homes where cooking considered a pleasure, the kitchen is magnetic place. The man of the fami may enjoy tossing a salad, broiling steak, or combining ingredients for sauce. In a home where children are e couraged to prick a piecrust, stir up b cuits, scramble eggs, prepare cocoa—i stead of being shooed away as messe uppers—the kitchen becomes a fascina ing room.

The kitchen table has other "heart uses. With a good reading light ov head, it serves for spreading out te books and notebooks for homework. is a fine place for reading a magazine sharing a cup of coffee. After the ev ning meal, when parents and childr are satisfied and relaxed, it may beco the family worship center.

THOUGH THESE AREAS of the ho may be hearth-substitutes, they fail inspire the spiritual beauty of the heart A low-burning fire gave one an excu to sit quietly, watching and thinkin letting the soul catch up with the bod opening the heart to love and beau This tranquil quality is generally missi in today's home.

I have tried sitting before our picture window, contemplating the view, or—with the drapes closed—absorbing the still-object beauty of lamp and table and bowl of flowers. It is not the same.

"What are you doing, Mother?" one of the children asks. "Just looking and thinking" sounds stupid. Did anyone ever have to justify rocking quietly in front of the hearth? Waiting for a glittering log to burn in two? Shaking the coals with a poker to revive a glow?

No wonder our parents regularly rocked the baby to sleep at night! It wasn't just that the bedroom would be too cold for him to thrash around till he fell asleep. It was a real pleasure for the parent to sing or hum lullabies before the hearth.

Of course, just building a fireplace will not in itself recapture the significance of the hearth or establish a rich give-and-take family spirit.

The current togetherness slogan seems to be a frantic effort to recapture this wholesome family spirit of the past. Togetherness, as an end in itself, is not always desirable. The sort of togetherness promoted by various industries and women's magazines is a compulsive thing. No matter what the cost or the attitude, no matter the inner frustration of adults or children or both, *proximity* itself has become the end to be gained.

Yet the members of a family can be indulging in a loud and bitter family argument—and be together. Or the members of a family may go to a movie which the majority selected, but part of the group may heartily wish they were somewhere else. Physically the family is together. Spiritually they are at sword-points.

Is it daring—or merely old-fashioned—to say that goals and purposes, interests and convictions are the things that matter in a family? Togetherness, then, though incidental, has purpose.

How do we set goals and purposes for the family? Is it not by the way the parents live? the values they consciously and unconsciously set? the interests and principles they fervently believe in?

My husband has stimulated our sons with his own interest in stamp-collecting. He didn't *tell* them how to go about it. He showed them how to soak and mount the stamps. He helped them order stamps. He divided his boyhood stamp collection between them. Now once or twice a week they work on their collections. They have absorbed an astonishing amount of history and geography—together—but that is incidental. First came the germ of enthusiasm for collecting.

Children seem to pick up an interest in reading good books from their parents. When our eight-year-old was in the hospital with a broken elbow, we completed *Treasure Island* and *Robinson Crusoe*, reading to him morning and afternoon. He was so fascinated that he continued on his own when we weren't present, skipping the too-big words. Often a child aspires to be a better reader to keep from missing something which the rest of the family talks about and obviously enjoys.

If parents go regularly to church and participate in its activities, children recognize its importance. If Mother and Dad use personal copies of the Bible and the hymnal, it is natural for the youngsters to want copies of their own, "with my name in the corner, too."

When parents talk about their church pledges in front of the children, it is not unusual for even a small child to want to share his allowance with Jesus.

In many congregations where all members of the Sunday school may make pledges toward the work of the church and receive offering envelopes, this becomes for the child a real experience in Christian growth.

THE LIST of home-taught attitudes is endless.

In a home where parents are trusting and openly affectionate with each other and with their children, even a stranger is able to sense the wholesome atmo phere.

In a home where each person is r spected and his problems are considere with understanding, where income an budget, household needs and children interests are everyday matters, one finc little resentment stored up over pett differences.

In a home where there is no deceit i parent-child relationships, one finds nc only an expectation of fair treatment bu an enthusiasm for living.

IF, FROM the day they marry, a coupl makes an honest and constant effort t create a Christian home, to set worth while goals and purposes, the *significanc* of the old-fashioned hearth is indee present.

Its sense of spiritual wholeness an beauty exists in the heart of each mem ber of the family.

Anne Came Back to Church

By RAYMOND SHAHEEN

A Roman Catholic nun who left the convent and stayed awa from all churches 27 years found the St. Luke doors ope

IT IS ABOUT thirty to forty miles from the Roman Catholic Convent of Notre Dame in Baltimore to the red doors of St. Luke's Church in Silver Spring, Maryland. I don't know of anyone who ever made the journey except Anne. And it took her, traveling a circle route, about thirty years. But she did arrive.

There are times when some of us are mildly tempted to make much of the fact that a nun from this convent is now member of a Lutheran congregatio Occasionally when one reads of Bisho Sheen and Claire Luce and Henry For II, there is the impulse to say—"But l me tell you about Anne."

However I've never been inclined t get too excited over the mere shiftin of a soldier of Christ from one compan to another. I'd much rather be concerne

MRS. ANNE KING
"Anything I can do for you, Pastor?"

bout the contribution he should be mak-g in the name of Jesus Christ against ie over-all attack of the common enemy.

THERE IS material for the usual "Ex-un" story in the life of Anne, and some f it would make very interesting read-g. She came to this country from Ire-nd in 1921. Once in the United States, ie lived the life of an immigrant who as not always understood or appre-ated. Life with relatives had its disil-sionment. Eventually Anne entered the nvent.

But Anne was never meant for the oister or the discipline that it exerts ven beyond its walls! She caused her Mother Superior some concern, and rely from the first day in the convent ntil the last there must have been some ubt in the minds of those in authority hether the sisterhood and Anne should e mentioned in the same breath.

After six years Anne turned her back on Notre Dame Convent and the hurch of Rome. She left with nothing to wear save her nun's habit and only enough money to pay her fare from Baltimore to Washington.

Then came the "lost years" that followed from 1929 to that lonely day in October of 1956. It wasn't a time when Anne lived without pleasure or profit. She enjoyed the freedom that came with her new life. She married and lived happily. While she never forgot her God, and even though she said her prayers daily, Anne lived outside the church.

THEN THERE was the night when she was confronted by the sudden death of her husband. Her entire world seemed to tumble. Weeks of grief and loneliness weighed cruelly upon her. Again and again in complete abandonment she cried her simple, "Lord, help me!"

Anne, with something more than the light that is found in Irish eyes, will tell you—"And the Lord did help me. He led me to St. Luke's Church!"

If you've only a minute, Anne will claim it and she will freely tell you about this chapter in her religious life beyond the convent. She will tell you how one day, with a heavy heart, she walked and walked until in all her loneliness and sorrow she came to the corner of Colesville Road and Highland Drive in Silver Spring. Her eyes fell upon the simple statement at the bottom of a bulletin board, "Church Open Daily for Prayer."

Anne turned toward the church and entered unnoticed — unnoticed by any save God. In the quiet of the nave, Anne prayed. And God spoke anew to her condition, and she heard. She returned the next Sunday and heard his voice again and again—she has marked that path ever since.

IT BROUGHT her to the "New Member Class" where she learned so earnestly and was thrilled at once by the

freshness of evangelical teachings. It brings her now to an altar before which she kneels to receive the true presence of the Lord Jesus—where Christ comes to her and offers himself freely. It brings her to a pew, a few seats from the chancel steps, where she worships wholeheartedly.

It brings her to the office of the director of Christian education where, during the Sunday school session she registers new pupils and greets visitors. It brings her to one of the women circle groups where she participates in various phases of kingdom activity. All this means so much to Anne that she is one of the very last persons to leave the church on Sunday. At the close of the third service in the morning, Anne can be seen going through the nave straight ening the books in the pew racks, gather ing bulletins. Her final word—"Anythin I can do for you, Pastor"—warms m heart and this I tell you unashamedly.

So I share this story with you—no about an ex-nun but about "Anne." D not read it as propaganda—"Rome lose another nun!" Read it for whatever moti vation it may offer by which our congre gations may minister effectively to th lonely and the lost. The glory of thi story is not to be found in the fact tha we have gained a convert from Rome Its value lies in the truth that we hav brought Jesus Christ anew to a lost an lonely soul. Anne may be little, but sh is not lost!

children are likely to say anything

VACATIONING FRIENDS sent us a picture postcard showing the interior of a beautiful wayside chapel in the West. Since our family is fond of riddles and questions I was not surprised when our young son brought the card to me saying, "What's wrong with this church, Mother?"

I carefully scanned the architectural design of Frank Lloyd Wright, wondering what might seem out of order to a small boy.

Having given enough time to my searc to convince Paul of my sincerity of pur pose, I said, "I give up; you'll have t tell me."

With childish pleasure at having pu one over on me, he shouted, "Mothe don't you see, there's no one in it."

—MARTHA BAST GOCHNOUR

Little Bobby enjoyed his vacatio church school very much, but his younge brother wasn't old enough to go with hi Each day when Bobby returned hom his little brother would ask him what h had learned.

One day Bobby came home with th story: "Jesus had a boat, and he had di ciples. One day Jesus went down to th boat and taught the disciples."

"What did he teach them?" asked h little brother. After giving much thoug to this question, Bobby replied, "Wh he taught them how to run the boat!"

—ROBERT H. ANSCHUETZ

TWO LITTLE GIRLS waiting in the parking lot of a supermarket with their father and baby brother were chatting with a friend who had paused at their car to admire the baby.

"See, he has six teeth already!" the older child exclaimed.

"And he can drink out of a cup now, too," her sister offered.

"That's wonderful," the visitor said. "And does he walk yet?"

"Oh, yes," the girls chorused. "But he is braver when he is holding our father's hand," the older one added.

The visitor smiled. "Figuratively speaking," she said to the proud father, "aren't we all?" —ERNESTINE DAUM

RENTACHINTALA, South India, where we live as missionaries, is one of the hottest, and driest places in the world. Clouds are frequently seen, but the rain just will not fall. It makes one despondent about whether rain will ever come.

During a recent dry spell, Rebecca, our five-year-old daughter, took it upon herself to pray nightly for rain. A few days later, plenteous, beautiful, refreshing rain descended from heaven.

The next day at the breakfast table, Becky confided, "Daddy, I asked God to send the rain."

—HERBERT P. STELLING

I had been trying to get across to the pupils in the confirmation class that God always answers our prayers in one of three ways. But when I gave them a written examination I learned of a fourth answer.

This is what one of the girls wrote, 'God may say, 'Yes,' or 'No,' or He may ask us, 'Do you really need it? Can't you wait, instead of always taking?' "

—ELMER P. WENTZ

OUR LITTLE two-year-old disappeared one sunny afternoon. Her mother looked everywhere but she was not to be found. Daddy was recruited to help take up the search. On foot and by car we looked up and down the streets of our town. It was not long before I found our little wanderer, dressed in her brightest red jacket, walking along as big as life holding fast to the hand of our police chief.

Said the Chief, "Do you know whose child this is?"

"I sure do—she's ours—where did you find her?" I asked.

The Chief said, "I found her right in the middle of Main Street stopping all the traffic. When I asked here where she was going she said, 'money to Daddy's church.' Then she opened her hand and showed me one penny."

Later we learned that the little neighbor boy had found the penny in our garden and had given it to Marlies who quickly decided that all such things belong to Jesus.

I wish all of us could be as ready and as unaffected in bringing our offerings to our Lord. —GERHARD G. DIETRICH

A FATHER and his seven-year-old daughter were standing near the summit of a mountain marveling at the vast expanse of the ocean that stretched out before them.

"Daddy," asked the girl, "does God love us very much?"

"God's love is the biggest thing there is," her father replied.

"How big?" asked the child.

"Look across the sea. Look up. Look down. God's love is so big that it stretches round us further than all this water. It is higher than the blue sky above us. It is deeper than the deepest depths of this ocean."

The child pondered this, her face thoughtful, then, turning to him with a radiant face, she exclaimed: "Oh, Daddy—how wonderful that we happen to be right in the *very middle* of it!" —EDGAR T. CHRISEMER

You Have an Investment in Argentina

MONEY SPENT FOR A SEMINARY WILL AFFECT THE FUTURE OF THE WHOLE OF SOUTH AMERICA

MAYBE YOU DIDN'T realize a few years ago, when you were giving your church offering, that you were making one of the most important investments of your life. Now that the first big returns on this investment have been realized, you ought to have a report.

Some of your money was sent 5,297 miles—from New York City to Argentina's capital city, Buenos Aires. It was spent (about $225,000) in building a Lutheran theological seminary to educate pastors for a dozen South American countries.

Last month (as reported in THE LUTHERAN, *Jan. 21*) the first graduates of the new seminary received their diplomas. These men won't have difficulty finding parishes. Opportunities for the church in South America are so great that it will be many years before there is a large enough supply of pastors.

This new seminary must also become a center of scholarship where churchmen will write or translate into Spanish the books Lutherans need. Lutherans have never had much of a supply of theological books, lessons for the church schools, or other publications in Spanish.

WHEN I TALKED a few weeks ago with Dr. Earl S. Erb and Dr. Herman L. Gilbert of the staff of the ULC Board of Foreign Missions, I soon realized that they consider this seminary one of the biggest factors in the future life of the church in South America. Financial support has been mainly from the Board of

FIRST CLASS

The Luthera

SEMINARY BUILDING WILL BE CHURCH'S TRAINING CENTER

Foreign Missions, with additional funds supplied by the National Lutheran Council and Lutheran World Federation.

All instruction is in Spanish, with the goal of developing Spanish-speaking, Latin-American Lutheranism. The students study Latin, Greek, and Hebrew, of course, as a part of their theological preparation.

In addition, the students must know one or more European languages, since Lutherans in South America represent groups speaking German, Hungarian, Swedish, Danish, Finnish, English and others. The seminary graduate will need one or more of these languages to minister to his parish.

THE FIRST professors and students at any new school have to be pioneers and experimenters. Dr. Henry S. Gehman, professor of Old Testament at Princeton, lectured at the seminary during one school term. He was so impressed with the dedication of the student body and faculty that he has decided to stay.

When Dr. Gehman came to Argentina on a leave of absence from Princeton, he spoke Portuguese and several other languages fluently but not Spanish. In two weeks he learned enough Spanish to lecture in that language. The rest of the staff is just as devoted and resourceful in their work.

The seminary, with enrollment of sixteen students, has two other full-time professors and several part time. The dean is the Rev. Bela Lesko, a Hungarian who left his native land when the Communists took over. This year David Rodriguez, a pastor in Puerto Rico, will study at Chicago Seminary, and then go to the seminary in Buenos Aires to teach. He will be the first teacher there whose native language is Spanish. The others of the faculty have varied language backgrounds.

TRANSLATION of basic theological works into Spanish is being done as funds are available, and, even more important, as competent translators are available. European and North American concepts have to be translated into Latin Ameri-

LUCILLE E. HEIN

can concepts. As an example, "stewardship" is difficult to explain or translate, for in the Spanish language there is no word for stewardship and no history of stewardship to one's church and God as we know it.

Professor Carlos Witthaus of the seminary is one of the men working on translation projects. He was born in Germany but has lived in Argentina 40 years. He is fluent in German, Latin and Spanish, and has some knowledge of other languages. He is translating Luther's writings.

They have great significance for South America. Some questions Luther wrote about 400 years ago are especially pertinent because South America faces much the same religious situation today as Germany did in the sixteenth century.

The Luther translation may total fifteen volumes. This will take years, even if sufficient funds and competent scholars are available. Some day there will be a Protestant literature written in Spanish. Until then, almost everything will have to be translated.

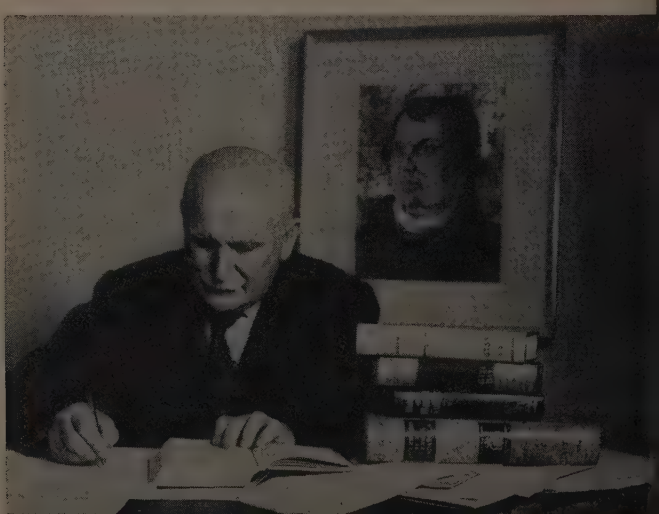
THE TRANSLATION program is not limited to basic theological literature. Sunday school material is being translated. The Rev. Leopoldo Caban in Philadelphia is secretary and Spanish editor for the Committee on Spanish Literature of the ULCA, which is made up of representatives of the Board of Foreign Missions, the Board of American Missions, and the Board of Publication.

One monumental effort is the production of a new *Hymnal and Service Book* in Spanish. This has been a long-term project, and the book will probably be ready in 1960.

Various Lutheran bodies, including the Missouri Synod, are co-operating in this project. Editor and chairman is Dr. William Arbaugh, formerly secretary for Latin America of the ULCA Board of American Missions.

THERE IS NEED to translate other resource materials of the Lutheran church into Spanish. Stewardship and evangelism material is a big area for translation. The need is especially felt follow

SCHOLAR AT WORK
Dr. Witthaus starts the Luther translation



ing the Lutheran Evangelism Mission in Argentina last September.

The evangelism secretary of the Argentine Church, the Rev. N. Earl Townsend, had participated in a Board of Social Missions evangelism mission in the United States. He returned to Argentina, set wheels in motion, began to translate evangelism literature into Spanish. He interested the Argentine Church in an evangelism mission as part of the celebration of the 50th anniversary of mission work of North American Lutherans in Argentina. Pastor E. Dale Click was loaned to the Argentine Church by the ULC Board of Social Missions for two months to help conduct the mission.

Twenty congregations of the United Lutheran Church in Argentina are now experimenting in evangelism as a result of the pilot project in Buenos Aires. The follow-up of that mission is still continuing, with pastors' classes and a visiting program.

WORK OF THE Lutheran Church in the United States began in Argentina in 1908, with a missionary sent under the auspices of the Women's Missionary Society of the General Synod. The ULCA, coming into existence in 1918, continued this work. In 1948 the United Evangelical Lutheran Church in Argentina was organized.

Now the church has twenty congregations and various other preaching points, four elementary schools, pre-seminary training school for boys, women's Bible training school, home for the aged, and the seminary. There are daily vacation Bible schools each December—the warm season in Argentina—and a church camp.

This is only a beginning. In the Lutheran World Federation, in the National Lutheran Council, and in a half-dozen Lutheran bodies in the United States there are committees to advance work in Latin America.

In March and April, 1959, Dr. Erb and Pastor Warren C. Johnson, who is board secretary for Argentina, Uruguay, and British Guiana, will make a field trip to these three countries. In April Dr. Franklin Clark Fry, president of ULCA, will be in British Guiana and Argentina.

BIG DAYS in Argentina to which the church is now looking forward eagerly are April 13 to 17, the dates for the third Latin American Lutheran Conference which is to be in Buenos Aires. Dr. Stewart W. Herman, director of the Committee on Latin America of the Lutheran World Federation, was recently in Argentina to help with the plans.

On Sunday, April 12, there will be famous preachers from a half-dozen countries at services in various Lutheran churches of the city. Among those expected are Dr. Fry, Bishop Hermann Deitzfelbinger of Bavaria, Germany; Dr. Adolf Wischmann, president of the Overseas Affairs office of the Evangelical Church in Germany; Dean Ragnar Askmark of Goteborg, Sweden; Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation.

There will be a religious concert during the week, including chorus, soloists, and organ music. A public rally is planned on April 17 with Dr. Fry as the speaker. Then comes the youth rally on the 18th, a Saturday, which includes an *"asado criollo"* (barbecue) on the seminary campus.

In Argentina, as in all missionary ventures, the beginning was slow and small. But there is bigness in the attitude toward the future, a conviction that after these 50 years the Lutheran Church is part of Argentina's life and its history. It has gone through its testing period.

FIVE MAKE A FAMILY

Spoiled Picture

"MOTHER!" screamed Susie, banging the front door behind her, "where are you, Mother?"

Upstairs in our bedroom I dropped the pile of clothes I was putting in Dan's drawer. Visions of all sorts of accidents flashed through my mind as I raced for the stairs.

At the top of the steps common sense took command. She couldn't be badly hurt and have enough strength to yell like that.

"HERE I AM, SUSIE. What in the world is the matter?"

"I can go, can't I?" she came pounding up to throw her arms around me. "I can, can't I? You said I could!"

"For pity sake! Go where? What are you so excited about?"

"You know! The Luther League party."

"Of course. I said so, didn't I? Now quiet down."

KAREN'S VOICE from the hall cut in sharply. "Oh, no, she can't. If she's too *little,*" the scorn in her voice on that word would have powered a rocket to the moon, "too *little* to stay home alone, she'll just have to have a babysitter."

"Babysitter? No! I won't! I won't!"

"Karen," I dropped my voice to the tone the whole family knows means icebergs ahead. "Just what is the meaning of this? You know very well your father and I promised to help chaperone the Luther League party. You also know that while Susie is too big for a sitter, we don't like to leave her all evening. Pastor Sym suggested bringing her and letting her watch the party. What are you suddenly so upset about?"

"I didn't think you'd do it. Not really." She burst into stormy sobs. "Isn't it bad — bad enough — to have — Pete — Pete there with his wisecracks about everything — without my baby sister, too? But no. Nobody cares how I feel."

"You're so right!" Susie was feeling her power, now that she knew I hadn't changed our plans. "I'm going, and that's that."

FOR A MOMENT my palm itched to paddle her. What a mess! I should have realized what would happen, of course, and I should have made no promises—to Pastor Sym, to Susie, to anyone. But I hadn't anticipated any such scene. I'd just have to muddle through. *Dear Lord, help me to say the right thing.*

"I think we're all a bit upset. Susie, you take your books and go in your room for a little while. I'll come in and talk to you when I'm calmer. You really scared me when you came in wailing like that. I thought you were hurt."

I gave her a little slap—a playful one not the sort I had wanted to give her a moment before. To my relief, she obeyed without further words. The swish of her skirt announced that she was still sure she had the upper hand. I was glad she didn't see the face Karen made at her departing back, she would probably have laughed and made things worse.

"And now, Karen," I gave her a quick

hug, "you wash your face and come tell me more about how you feel. I really do care, even if I goof sometimes. I want to know why you are so set against Susie's coming."

"But you're going to let her come!"

"I think so. But I haven't heard your side yet. I have been known to change my mind once in a long time."

"A very long time!" she snorted, closing the bathroom door on me.

I DROPPED DOWN on my bed to wait. Let the scattered laundry stay where it fell. What a different picture from the one I like people to see. How different from only a few days ago when I had the party for Regina Kent. Everything had gone so smoothly that afternoon. My cheese-filled cream puffs and dainty tea cakes had been delicious, the tea table in the living-room just what a tea table should be—even if we all drank coffee and the tea was left to cool in the pot. The talk had been interesting, too. Claire was her own dear self, friendly to our guest—and Doris simply beaming.

Then the children had come in from school, one by one. Without any coaching they had remembered the manners they have been taught but don't always use. Once Claire winked at me. She knows them well enough to appreciate the effort they were making.

"Charming children," Regina had murmured, while I tried not to look too much like the Cheshire cat.

IT WAS WHILE I was in such a cheerful frame of mind that Dan had told me about Pastor Sym's suggestion. Taking our wonderful children anywhere had seemed a pleasure and a privilege. I agreed even before Dan took me off my feet with the news about Pastor Sym.

He had hesitated a moment, then said, "I am really glad we can do this for him. He tells me he's leaving to take a congregation of his own and I'm glad we can say 'yes' to a sort of last request."

I'm sure my jaw must have dropped to my collarbone. When Pastor Sym first came we hadn't expected him to stay more than a couple of years. But as time went by, I'd stopped thinking about his leaving. He seemed as much a permanent part of our lives as Pastor Ittel who has been here for ages.

BRINGING MYSELF back to the present, I knew how much we were going to miss him. So often he has helped me see the children as what they are—human beings with real feelings, real faith, real sin. I hoped I would handle things right this time.

Karen came out of the bathroom and stood undecided in the hall. I knew she wouldn't go to the room she shares with Susie, but she might go downstairs.

"Here I am," I called, just as though I thought she was looking for me. "Close the door, will you?"

She hesitated again in the doorway. "Shut the door," I repeated. "We don't want any interruptions."

Still reluctantly, she closed it, but stood as though poised for flight. "After all," I went on, "you're the oldest in the family and pretty important to Daddy and me. If going to a party and having Pete and Susie there makes you unhappy, I want to know about it."

SHE SQUATTED on the bed beside me, doubling her legs under her. "But you do know. I told you."

"I'll know better if you tell me more. And I won't tell even Daddy if you don't want me to." It was a rash promise but one I felt I had to make.

Her lip trembled. Suddenly she was in tears again. "That Pete! I hate him. He's just the nastiest little boy I know!"

WORSHIP NOTEBOOK

FORGOTTEN FESTIVAL

In the part of the country where I was raised, Feb. 2 has a special significance. It is on this day that our forefathers went into the woods to observe a small, furry animal. If he saw his shadow, this was a sign that the winter still had a long way to go.

No doubt newspapers will give publicity to Groundhog Day, unless Nikita Khrushchev sends up another rocket about that time. But one wonders if notice will be given to the day as a festival of the church. For most of us the holy-days of the church year unless they fall on a Sunday (except Christmas, Ash Wednesday, Holy Week) are unknown.

Feb. 2 in the calendar of the *Service Book and Hymnal* is the Festival of the Presentation of Our Lord. Coming as it does on the fortieth day from Christmas, it commemorates the occasion when Mary went to the temple to be purified after the birth of Jesus.

According to the law of the Jews (Leviticus 12:2-8), a woman who gave birth to a child was considered to be unclean, 40 days if the child was a boy, 80 days if a girl. At the end of the period, the mother, who during that time was forbidden to touch any "hallowed thing, or come into the sanctuary," was to bring an offering to the temple.

The offering, depending upon the wealth of the person, consisted in a lamb, a pair of pigeons, or a pair of turtle doves. The one was for a burnt offering, the other for a sin offering, and it was only after the priest had made atonement for the mother that she could be considered clean.

While the early church kept this day as a festival of Christ and not of his mother, it later became, under the growing devotion to Mary, a day of honor to her. Hence the title still in use in the Roman Catholic Church, the Purification of the Blessed Virgin Mary.

In the seventh century the custom began of the blessing of candles on this day. Taking over one of the old pagan feast days, the medieval church celebrated the day as a feast of lights with long candle-lighted processions. This practice gave the day its name in English, Candlemas.

The ancient custom decreed in the law of Moses that women were to be purified after giving birth to a child was carried over into Christendom. The mother after a suitable time has elapsed was to come to the church and be restored to purity. The emphasis, however, was on thanksgiving to God for the birth of the child.

In *The Occasional Services,* a handbook for ULCA pastors, there is a similar service, the "Order for Thanksgiving and Benediction of Women after Childbirth." The rubrics provide that the order may be administered at the Service, or "at such times as the pastor shall appoint."

But the festival of the Presentation of Our Lord is a feast day of Christ, and the observance of the day ought properly point, as should all days of the year, to him who is "a light to lighten the Gentiles and the glory of thy people Israel." These words, so familiar to those who know the communion liturgy and Vespers, are from the *Nunc Dimittis* (Latin

for "now dismiss . . ."). After Mary had made the offering prescribed in the law, she and her husband and the Child were met by Simeon, a devout man to whom God had promised that he would not die until he had seen Christ. Taking the child in his arms Simeon blessed God and sang the hymn we now know as the *Nunc Dimittis:*

Lord, now lettest thou thy servant depart
in peace:
according to thy word;
For mine eyes have seen thy salvation:
which thou hast prepared before the
face of all people;
A light to lighten the Gentiles:
And the glory of thy people Israel.

When used by Christians in their worship, Simeon's hymn closes with the doxology of faith, "Glory be to the Father . . ."

HERE IS the fervent prayer of an old man who has kept watch many years waiting for God's promise to be fulfilled. Like all of his fellows, he has awaited the long-hoped-for day of liberation. Perhaps, like so many of his Jewish brothers, his hope may have centered upon some form of earthly intervention on the part of God which would drive out the hated Romans. On the other hand it may be that God's promise to Simeon pointed him to a higher and richer freedom, a liberty in the spirit which would overcome all of the ills the world might bring to man.

People today are very much like the Jews of that day. Too many, if they think about it at all, have some sort of rosy-hued dream that suddenly and soon things are going to be straightened out. But all who hear again Simeon's song know that deliverance is of another sort. The trials, temptations, and frustrations of life will continue. But for those who, like Simeon, turn to the Infant Christ, light and glory break forth to lead men through "the bitter day."

It may not be that many will assemble in churches next Monday . . . "after all, we were there just yesterday!" It may not be that church doors will be unlocked for those who wish to seek a moment apart in God's house. But it can be that all will, in their time of prayer and meditation, take up the ancient prayer of Simeon on this festival of our Saviour. At the close of the day, as the cares and worries of the world are put aside, we can bow our hearts to sing his song of faith and joy. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Youth

QUESTION: Why do the young people of our day show so little interest in church? Our three children, all in junior and senior high school, have me worried. It seems that one can't talk to them with any effect. Why are they like that, even when we give them the best of advice?

REPLY: Some young people may have attitudes toward religion, church, social amenities, and questions of right and wrong which seem negative or indifferent, but that is not true of most young people. Studies of this problem over the years have shown that considerably over half the high school students attend church with commendable regularity. While their record is

not perfection, neither is that of their elders—in fact, they have a better record than older people. Girls do somewhat better than boys, and freshmen outdo seniors.

The young people were born into a society created by their elders. They have breathed the air of mid-century, which is a strange combination of stability and adventure, sobriety and frivolity. The whole atmosphere is colored by the aftermath of the vagaries of "progressive education"—often pushed to extremes and misinterpreted. While educational leaders today recoil from these extremes and are advocating a more sober outlook, the damage of the past will remain with us for some time.

Furthermore, the attitudes of young and old are strongly influenced by misunderstandings and distortions of the meaning of scientific achievement. Many years ago it was assumed by some that the new findings of scientific endeavors had knocked the pins from under religious faith and moral ideals, and plenty of people even now are victimized by that outmoded view. Scientists nowadays hold religion in higher regard than ever.

It should be noted that some of the faults of young people are traceable to poor examples and inconsistencies of older people.

We can give the younger set considerable help by genuine Christian living and quiet loyalty to the church. We ought also to try to attain a better and more sympathetic understanding of young life. As our children advance toward adulthood they want to make more and more of their own decisions —as they must. The influence of Christian home atmosphere over the years will show itself, and probably more effectively if the youngsters do not feel "harassed" on these problems.

Unless the atmosphere has been too badly "poisoned" try to have one calm pleasant talk about the problems, with the understanding that you will not bring it up again. Then live your faith, and trust the young people to do the same. Repeated experience has shown that this technique works.

Home and school

QUESTION: I often hear and read that parents ought to co-operate with the public schools. But, as a rule, there is little said about how we ought to work with them. What ought we do? Sometimes I feel that what the teachers do is not for the best, but I would like to work with them as far as I can. Just how can homes and schools co-operate?

REPLY: There is no standard answer to this question. The needs will vary from one community to another, and in the case of individual homes and children. But one of the finest ways to find out what you can do is to join the parent-teacher association, and be active in it. The very presence of parents and their readiness to be helpful are acts of co-operation. Through this experience, and the resulting acquaintance with teachers and other parents, you will learn many things and come to new points of view.

If you have children in the grades, visit their schools occasionally, and know what is being done, and why. But don't go so often as to become a nuisance. Visitation of high schools isn't so desirable. Invite teachers to

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Letters regarding problems to be discussed in this "Clinic" may be sent to Dr. Rudisill at 359 N. West End Avenue, Lancaster, Penna.

your home for a visit, or for a meal, and thus cultivate mutual acquaintance, but don't insist upon taking too much of their time.

Help your children to see the school's viewpoint. As far as possible, do what the school requests. Know what your school board is doing, what its problems are, how it deals with the faculty, and how far the board members are qualified to discharge their responsibilities.

GUIDE TO BIBLE STUDY

THE LETTER TO THE HEBREWS . . . . .

. . . . . We have to pay attention to the gospel. won't have much effect on us unless we understand it

Read Hebrews 2:1-5

IT MAY SEEM surprising to discover at back in the first century, when (as ost people think) the Christians had ore zeal for their faith and stronger nvictions than at any other time in the urch's history, a leading mind of that urch was struggling with a problem so nilar to ours in the church today.

One of the basic weaknesses of the urch and its members amid the seeth- g problems of an atomic age is the fact at too few Christians have a clear pic- re of Jesus. Too few understand his nd, his intentions, his work and how affects them personally and directly. The moment that Jesus becomes a zy figure . . . the moment a Christian comes muddled over Jesus' thinking out God and his intentions, over Jesus' w of his own work, over Jesus' con- rn for the value of a man and over his achings on both the divine-human and e human-human relationships . . . at t precise moment the skids are put der his faith.

It is impossible to have any vigorous or real faith in someone about whom one knows little. It is ridiculous to think that anyone can really entrust himself, his life, and his destiny to someone with whom he has little acquaintance, to someone whom he does not understand and whose plans, hopes, dreams, and work he does not therefore appreciate.

SOME CHRISTIANS are cracking up under the pressures of life. Here and there we are not maturing to the point where we can overcome past unhappiness and make a go of the present life. Some of us have broken homes and have figured in divorce cases. We fail to speak with clear voices when it comes to defining the Christian attitude toward minority groups. We are sometimes small-minded and bigoted and hard to live with.

All these things and much more that is wrong with us can be attributed to the fact that far too many of us simply do not know him whom we worship. We

do not really understand either who he is, what he is up to, or what he wants. As a consequence we have often no real stuff upon which to build when God's Spirit attempts to fashion in us the will to follow him and to trust him with our lives.

THIS IS what happens when careful attention is not given "to what we have heard." This is what is meant by drifting away. It is to slip and skid not only out of faith but also out of the harbor of salvation into a sea of hell. And that sea is not just some kind of horrible future existence; it can become a present and very awful reality.

Oddly enough, for all the fame of the early church for loyalty and faithfulness to its Lord, and for all its zeal in passing on the traditions which it taught and preached to introduce men to Jesus Christ and to the Christian life, the church was not without its segments of those who somehow failed to listen carefully and to learn.

The "Hebrews" to whom this so-called letter went were, it appears, one such segment. They had no full grasp of Jesus. They had no real understanding of him, and their faith in him was slipping seriously. It is quite likely that they were thus reverting to a confidence in the performance of sacrificial rites prescribed by Law to cleanse them of their sin, to put them right with God, and to secure the salvation which brings fortitude, peace of heart, and serenity.

IT IS NO WONDER that their friend who writes to them should go to such lengths to reportray Jesus to them and to underscore Jesus' character, significance, and accomplishments.

When *Hebrews* was written, it was an accepted notion among the Jews that when God gave the Law to Moses and set down the prescriptions for life and wor ship, he did not come into direct contac with men to do it. Instead he mediate his Law through angels who carried it t men on earth. Such an idea was part o Jewish awareness of the awful gap tha exists between God and men.

But if anyone has the idea that tha Law, which the angels are said to hav borne to earth, was important and valid and that anyone who disobeyed it wa justly punished, let him be mindful o how much worse off he would be if h were to flaunt God's method of securin man's salvation in Jesus Christ. Ther is no escaping the consequences of scorn ing God's Son now any more than ther was of scorning his Law formerly.

THE GOOD NEWS, the way to salvatio has been made unmistakably clear. Th declaration of it began with Jesus, th Lord himself. Those who personall heard him declare it have faithfull transmitted it, and from the time of Jesu onward God has validated it visibly b freighting it and its heralds with his kin of power. Furthermore the very presenc and work of the Holy Spirit exercisin his influence upon those in the churc is in itself a witness to the origin an exclusiveness of the method of redemp tion inaugurated by Jesus.

If any thus has the inclination to har back to the Law's sacrificial system o dealing with sin and to become lopside in his thinking about the importance o the mediating work of the angels in gi ing it to men, let him be reminded th the world to come in which men sha fully enjoy God and life and redemptio was fashioned for creatures quite oth than the angels. When it comes to salv tion and the world to come, the ange are not even in the picture.

—ROBERT A. BARTELS

BOOKS

PERILS OF THE CITY CHURCH

Urban Church Planning. By Walter Kloetzli nd Arthur Hillman. Muhlenberg Press. 186 ages. $2.50.

Today increasing attention is being paid the rapid progress of urbanization within ne U.S. City planning, urban renewal and redevelopment, public housing, etc., have ecome words in everyday usage. In the idst of the mobile, expanding, teeming ties of the nation stand Lutheran churches. Whether they like it or not, they are com-elled to face the new challenges that the ty forces upon them.

This book presents a graphic glimpse into e complexities of many of the problems the urban church. The first five chapters ad the reader into an understanding of e city-church relationship. It begins with esenting the background of America today d sketches the patterns of the growth of ies with their ever-changing forms.

The new way of life that faces the city veller is then discussed. To these modern ltitudes the church brings the gospel to-y. To do this among changing congrega-ns, that are like processions passing by, rces the church to re-expansion and to apt itself to the new ways of urban living ich are discussed in some detail.

The latter half of the book deals with the thors' attempt to meet the challenges be-e the urban church. The suggestion of ded area studies delving into both the al congregation and the community is de. For churches or groups of churches lly interested in better serving the soul the city, this book becomes an invaluable et. The techniques of study are pre-ted in a clear and concise manner that uld permit any interested reader in under-nding and carrying out such a program. f anything, the message of this book is fused by its title which implies it is to used solely as an "urban" program. Its ue is much broader than this. The study gram that it advocates could well be used by any congregation or group of congregations that desire to serve their communities more efficiently.

Though the Protestant churches today appear to be fleeing the heart of the city, the authors feel that the future of the church in the city is far from dismal. With understanding, a sense of service and love, the support of all branches of the church, and strategic planning, the churching of the city can be effectively accomplished and the Lutheran witness to her Lord can be maintained and strengthened in the years ahead.

Philadelphia ORVAL C. HARTMAN

PERSON-TO-PERSON PREACHING

Think About These Things. Sermons by Robert D. Hershey. Muhlenberg Press. 198 pages. $2.50.

The things which Dr. Hershey, pastor of Holy Trinity Lutheran Church, New York City, invites thinking about are discussed under four divisions: things we want, things we need, things that stand in the way, and things to be done. Many of the subjects included sound familiar: "Security, Happiness, Freedom, Fellowship, Relativity, Regimentation . . ."

But what do these words stand for, and what do they really mean? This preaching wants people to know themselves, and the nature of this present age, and above all to be developing a maturing understanding of what the gospel is saying for just such a time as this so that life can have faith and purpose rooted in God's truth.

Sermons of this type can sometimes be charged as being too "intellectual." To a considerable degree it would seem that Dr. Hershey escapes that danger with his person-to-person manner of address, the fitness of his illustrative materials, and by his references to the contemporary experiences of the average man which are the setting for most of the sermons.

Each sermon has a text. The last six are a series based on Luke 4:18-19, the "one

text that is adequate in laying open publicly the things to be done, whether we interpret the responsibility for the doing of them as that of God, Christ, the church, or of us individual Christians."

REGINALD E. DOZER

Washington, Pa.

JACOB SEEKS GOD

Jabbok. By Robert J. Hoyer. Muhlenberg Press. 177 pages. $2.75.

This novel sets forth vividly the story of one night in the life of Jacob, the Old Testament patriarch. He is on the other shore of the brook Jabbok praying God for forgiveness and courage to meet his brother Esau the next day—Esau whom he had wronged twenty years before.

In a series of flashbacks Jacob recalls his earlier life—his cheating Esau out of the birthright and paternal blessing, his strange vision of angels on the ladder that reached from the rocky ground of Bethel to heaven, his fourteen years of willing labor in the service of his Uncle Laban for weak-eyed Leah and his beloved Rachel, his prosperity in cattle and servants and family, his spiritual poverty as he realizes that he has lost the favor and fellowship of God in the midst of prosperity, and his dread of the possible vengeance of Esau.

The book suggests to the thoughtful reader that fewer people would need to go to the psychiatrists if they would seek God in prayer as Jacob did at Jabbok—in his prayer confessing his faults of lying, cheating, anger and pride, and then receiving what he wanted most—acceptance by God.

An interesting facet of this novel is the portrayal of the personalities of Jacob's wives, Rachel and Leah:

"Rachel was beautiful. Her eyes were dark . . . Her hair was gleaming black and heavy as new-carded wool. Her lips were full and restless. She was young and graceful and eager and beautiful.

"Beauty is a gift of God. Rachel had been given that one gift in abundance and with it she was content. That one gift gave her all she desired in life, and she never grew in any of the other gifts of God.

"Leah was not beautiful . . . But Lea was strong with the courage and the hop and the zeal of the strong . . . She kne Jacob needed her strength. She said, 'H loves me, and I know it. He talks with m in the dark and he tells me his trouble That is love, when you trust someone t help you. And that's my security and m love—he needs me.'"

This is a novel for people with great pe sonal problems. Jacob's problem was "Ho to meet Esau tomorrow," and we all ha Esaus to meet tomorrow.

DOROTHY FRITSCH BORTZ

Palmerton, Pa.

Family on Maple Street. A Book of Fami Devotions. By Erling Nicolai Rolfsrud. Au burg. 107 pages. $2.50.

Teen-agers are likely to pay attentio when a book like this is used for a famil discussion period. Real-life situations a described, involving jealousy, pride, an most of the other complications an adole cent experiences. There are a few questio to point the moral of the story, and a rel vant Bible verse.

Divorce and Re-Marriage in Anglicanis By A. R. Winnett. St. Martin's Press. 2 pages. $6.50.

Scholarly study of the history of the d vorce question in the Church of Englan There have been two conflicting views sin the 16th century, says Dr. Winnett. Th pre-Reformation Western tradition denyi divorce and remarriage of divorcees has co tinued its influence, alongside a permissi attitude toward divorce "for causes that a regarded as destructive of the marriage r lationship." The author desires the diffe ence of opinion to be resolved, preferab in the direction of strict indissolubility.

Speech in the Pulpit. By P. E. Sangst Philosophical Library. 84 pages. $2.75.

A British preacher gives good advice tone of voice, articulation, and other esse tials of public speech.

overseas

Finns delay on ordaining women

FINLAND: Helsinki. Jan. 10. — THERE won't be any women ordained as ministers in the Lutheran Church of Finland in the next five years. But the question is being discussed vigorously. The Church Assembly, held every five years, postponed action at its session in late October. The proposal to ordain women required a three-fourths vote for adoption, and got 83 votes in favor, 35 opposed.

One important fact is that Finland has more women graduates of its theological schools, proportionately, than any other country. About 300 Finnish women now hold the bachelor of divinity degree. Most of them teach religion in public schools, where there is little other opportunity for them in church and parish life.

About 40 of these women graduates, however, are doing parish work, teaching confirmation classes and assisting in pastoral work in the larger towns. Meanwhile, the church can't find enough ministers.

The new study committee includes Miss Eira Paunu, Th.D. She is the only woman in Finland, and probably in all Scandinavia, who has earned a doctorate in theology. She teaches religion in a big school at Jyväskylä.

Miss Paunu, one of the Finnish delegates to the Lutheran World Federation Assembly in Minneapolis, is firmly for the right of women to enter the ministry. She challenges the idea that women's parish work should be limited to charity and fund-raising for missions, or to Sunday school teaching.

Experience has shown that women are accepted in pastoral duties, Miss Paunu said. Women parish workers in Finland have for years been teaching confirmation classes, and nobody objected that this was ministerial work.

MISS EIRA PAUNU
Only Doctor of Theology

The Finnish universities offer theological training equally to both sexes, she pointed out, and it is felt that the 300 women who have received full theological education should be given opportunity to serve the church in the capacity they were prepared for.

GREATEST HINDRANCE for the Lutheran Church here in reaching all its members with the gospel is the great size of congregations, states a leading article in the *Forsamlingsbladet*, Swedish language weekly. It said:

"It is the sin of our church that at the moment there are approximately 75 congregations with 10,000 to 15,000 members, some 30 with 15,000 to 20,000, and about 25 with more than 20,000. In the last group there are even congregations with more than 50,000 members."

Church statistics show, the article continues, that a downward trend in church life begins when the number of members in a congregation exceeds 2,000.

—RAUNI TURKIA

Plans for Carthage and Seminary Appeal Take Shape

By CHARLES A. PULS

MADISON—The Carthage College-Northwestern Seminary $1,500,000 joint appeal is getting top priority in the Northwest Synod.

A special synod meeting will be held at Holy Trinity Church, Minneapolis, Feb. 5. to outline campaign plans.

According to Synod President Paul E. Bishop, "1,000 are expected to attend."

Of the total goal, Carthage is to receive two-thirds, the seminary one-third. The synod has long advocated removal of the college to a more accessible city—one that is in the heart of the Lutheran population.

Kenosha, Wis., was chosen as site of the second campus. The city of Kenosha has given ground bordering on Lake Michigan and expects to raise a large amount in cash to bring a campus to this industrial city.

The seminary has plans for unifying its program on a new site. Present scattered buildings have proved to be expensive to maintain. Most of them are old mansions once occupied by well-known Minneapolis families.

Leaders in the Wisconsin effort are Arthur L. Grede, Milwaukee, the Rev. Paul L. Roth Kenosha, and Mrs. William S. Chandler.

Goal in Sight?

TREASURER WALTER O. HELWIG wouldn't know until Jan. 15 how close the synod has come to doubling its benevolent giving in 1958, but he was working every angle to keep the synod's record "good."

As of Dec. 1, congregations had contributed $840,162 for general benevolence with the Sunday schools adding $50,901.

World Action receipts had passed $65,000 and with gifts from Sunday schools has bettered the $70,000 mark.

All benevolent gifts during the first 11 months totaled more than $1,350,000. Total benevolence giving in 1918 was $42,332.

Competing Luther Leagues at First Church, Sheboygan, staged a "battle for bundles" contest, with juniors and seniors drawing about even

Still Needed

WISCONSIN'S fa clothing drive nette 431,234 pound shipped to processin centers for forwar ing to overseas. Lar est yield came fro Milwaukee — 57,1 pounds.

Several areas h more than a boxc filled, yet not enou for two. Excess w sent by truck to oth loading stations.

Luther Leagu staged competitions boost the total co tributions.

Group of just baptized or confirmed charter members of Holy Nativity mission, Minneapolis

Holy Nativity Congregation Organized in Minneapolis

MINNEAPOLIS—Holy Nativity Church was officially organized last Dec. 7, with 60 confirmed and 131 baptized charter members. Organization services with 115 attending were held in the Edward Neill School where the congregation has worshiped since April. Dr. Dwight H. Shelhart, director of home missions in the Northwest Synod, read the liturgy. Dr. D. A. Flesner, professor of history at Northwestern Seminary, preached. Mission Developer James Clement baptized nine adults and confirmed nine others.

Faith-Lilac Way Church (the Rev. Harvey Seebach, pastor), which is the nearest ULCA congregation, proved herself a good and helpful neighbor. She sent her high school choir to sing at the service and then opened her fellowship hall for a congregational dinner for Holy Nativity.

The Faith women bought, prepared, and served the food, and then surprised the celebrating congregation by turning over the dinner offering to her building and lot fund.

Dr. Shelhart delivered the main address. Greetings were brought by Pastor George Gerberding, president of the Central Conference, and Pastors Seebach, Furney, and Loges.

—PAUL LUTHER WETZLER

WISCONSIN . . .

Camps Make Plans

CAMPING in Wisconsin marks its 30th anniversary this year. For most of these years, the facilities of the Bible Institute in Green Lake were rented for one- or two-week periods.

Twelve years ago the conference purchased a campsite with a few buildings on Pine Lake where expansion has continued year after year. The newest building, a recreation hall, will be dedicated June 7.

To discuss the summer program of 1959, deans of all camps will hold a one-day session in Milwaukee, Jan. 26. The Rev. G. W. Genszler is president of the board.

PRE-LENTEN RETREAT of the Wisconsin Conference will be held at Mt. Zion Church, Wauwatosa, Jan. 27. Student Pastor Myron M. Teske will review Gustaf Aulen's *Eucharist and Sacrifice* and Prof. James J. Raun, Minneapolis, will speak on "St. Paul's Theology of the Atonement." Pastor Barney J. Stecker, Fond du Lac, will preach at the Communion service.

Ohio Synod Offices Move to New Quarters

By E. RUDOLPH WALBORN

COLUMBUS—This week the offices of the Ohio Synod will move from the downtown rented quarters occupied since 1930 to the new air-conditioned building erected by the synod at 1233 Dublin Road, on Route 33.

The structure occupies a 200 x 233-foot lot in an area zoned for small office buildings and overlooks a lake.

It is constructed of stone, brick and block. The first floor provides office space for the four synod executives with ample work room space, a library, and a dual purpose chapel. Second floor space will be let but provides space for future headquarters expansion. Ample parking space is provided.

Including land, the building cost will be about $175,000. Furnishings are being provided at a $15,000 cost through efforts of a gifts-memorial committee headed by Mr. Harold O. Thomas, Trinity, Canton. Ohio's United Lutheran Church Women have given $2,500 toward furnishing the president's office.

Construction of the building began last September and was completed this month.

Groundbreaking for new Christ Church unit in Carey
Building committee digs in as Dr. Peery watches

New Buildings Going Up in Ohio

HOLY TRINITY CHURCH, Newark (Robert E. Gaines, pastor), dedicated an $88,000 parish hall in November, climaxing a week of activities observing the 55th anniversary of the congregation.

The parish hall provides an auditorium for 300 persons, with classrooms, kitchen facilities, and an all-purpose dining room. It is the first major building program in the 55 years, and will be the first unit of a new church plant.

Speakers during the celebration included Dr. Albert H. Buhl, Dr. Willard D. Allbeck and Pastors James L. Lumadue and Richard W. Powell.

A SECOND MILESTONE in a long-range building program for Grace Church, Wadsworth (J. David Mumford, pastor), has been reached with a new and remodeled $135,000 three-story educational unit. Five years ago the first stage was completed with the rebuilding and rededication of church towers at a $25,000 cost.

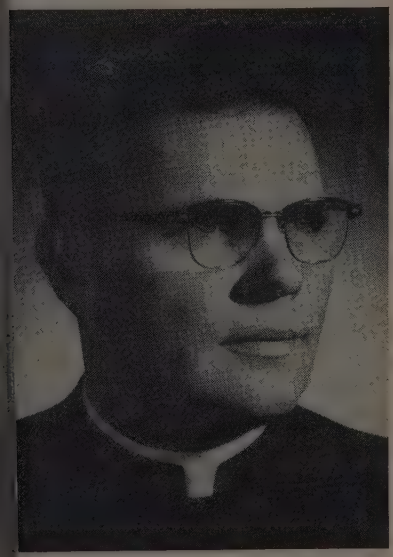
CHRIST CHURCH, Carey (T. Benton Peery, pastor), broke ground Nov. 16 for a $250,000 church unit. The building, seating 350, will be erected adjoining the present church.

Plans by Dr. T. Norman Mansell are of contemporary design featuring a 120-foot tower.

Centennial observances were held in November and December and addresses were made by a number of former pastors: Pastor Wade H. Koons, Jackson, Mich.; Dr. Paul O. Clouse, Middletown, Pa.; Pastor M. Paul Paetznick, Bucyrus; Pastor John A. Root, Birmingham, Mich., and Dr. Ralph M. Kruger substituting for Dr. Lew. Speaker of Austin, Texas.

St. Mark's, Bowling Green (Loyal Bishop, astor), has subscribed $85,901 toward a ew building and 152 of the 196 families in he congregation have pledged $22,000 to- ard the 1959 budget. The congregation as lots near Bowling Green State Univer- ity for its new program.

A house and lot next to Norwood hurch, Cincinnati, have been purchased for xpansion and parking purposes.



Augustana Conference President Lingwall
Merger lies straight ahead

WA

ugustana Leader to Open wa Synod Convention

By ALFRED J. BEIL

Des Moines—The Rev. Raynold Ling- ll, president of the Iowa Conference of e Augustana Evangelical Lutheran Church, s accepted the invitation to deliver the mmunion sermon on the opening day of e 105th synodical convention to be held Trinity, Webster City, May 18.

Leaders of the merging synods in Iowa have been taking advantage of using every opportunity of working together to prepare the way for the operation of the merged synod. It is estimated that there will be 120 to 130 congregations in the new synod.

Pastor Lingwall has served as president of the Iowa Conference since 1954. Prior to that he served for two years as a part-time president. He has served congregations at Bethlehem, Illinois and Red Oak, Iowa. He is a graduate of Bethany College, Lindsborg, Kansas, and of Augustana Seminary, Rock Island, Ill. He was ordained in 1940.

Pulpits Need Filling

The synod president's 1959 report gives the following information on the service of retired ministers on roll of synod:

Dr. E. A. Piper has been appointed to serve English Lutheran, Oxford Junction, as resident minister; the Rev. F. Albin Heinz has been loaned to the Iowa District of the American Evangelical Lutheran Church as part-time supply pastor to serve a mission congregation at North Cedar; Dr. F. J. Weertz has accepted an appointment to serve as part-time pastor at St. James' Mission, Johnston; the Rev. David Funk has been appointed to serve as assistant to the Rev. Harold Kruger, First Church, Fairfield.

Three professors and one pastor doing graduate work at the University of Iowa are assisting by serving congregations without pastors. They are the Rev. Don Zinger, professor at Grand View College, preaching at the Lutheran Student Foundation, Iowa State College, Ames; the Rev. William Ward, professor at Augustana College, preaching at Calvary, Buffalo; and Dr. Wilhelm Wuellner, professor at Grinnell College, serving as mission developer in the Amana Colony.

Additional service rendered by students and laymen at other preaching points are Student Robert Beckstrom, St. Mark's, Sioux City; Students Richmond Anderson and Richard Carfrae, St. John's, Persia. The laymen are Walter Kramme, serving St. Paul's, Fernald; and Ole Nederloe at St. James', Johnston.

PACIFIC SOUTHWEST

Lakewood Congregation Gets Building Started

By LOUIS F. MERTZ

LOS ANGELES—Mt. Olivet Church, Lakewood, a mission congregation organized less than five years ago, has completed a funding program of $23,500 to get started on its first unit building (*see below*). The congregation has been meeting in two homes converted into a chapel and Sunday school unit.

Plans have been drawn, and construction will be started this year. Mt. Olivet is in the center of a brand new city of 75,000 people just southeast of Los Angeles. The congregation has 301 baptized, 131 communing members. The Rev. Gene Samuelson is the pastor.

Women Plan Area Meetings

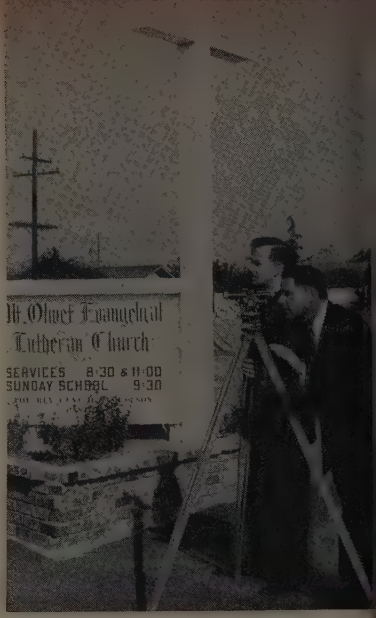
"SHARING SESSIONS" to present the ideas, plans and patterns of United Lutheran Church Women's work for 1959 were scheduled for six areas of Greater Los Angeles between Jan. 26 and 29. Mrs. A. L. Screws, president of the Southern Conference ULCW, is in charge of the program.

Hospital Funds Mounting

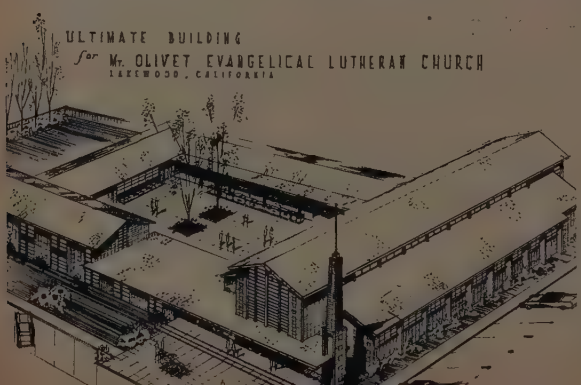
MORE THAN $621,000 has been pledged in the primary phases of the California Hospital $3 million Forward Fund campaign. Of this amount Los Angeles area Lutherans have raised more than a quarter million toward the $900,000 Lutheran "challenge goal."

An all-synod effort was given impetus at a recent meeting of church leaders in Los Angeles, where plans were laid to enlarge and increase Lutheran church support of the project.

Attending the meeting in Our Savior's Church (ELC) were Dr. Walter H. Hellman, president of California District, ALC; Dr. Gaylord Falde president of California District, ELC; the Rev. Joseph M. Girtz



Taking Sights for New Mt. Olivet Church *Pastor Samuelson, Architect Harold Carlson*



adework Started for Walnut Creek Church
stors Thomas Tyschsen, David Romeis,
d Paul E. Morentz of Pacific Seminary

ce president of Pacific District, UELC;
r. Victor L. Behnken, president Southern
alifornia District, Lutheran Church—Mis-
uri Synod; Dr. Carl W. Segerhammar,
esident, California Conference, Augustana;
d Dr. Carl V. Tambert.

GROUND WAS BROKEN for new buildings
St. Luke's Church, Walnut Creek. The
an includes a chapel seating 150, a second
ilding for Sunday school and youth activi-
s, and new roads, sidewalks and parking
cilities. Pastor is David H. Romeis.

INSTALLATIONS: The Rev. William Ar-
ugh, pastor of Bethany Church, Norco;
e Rev. E. Dale Click, pastor, First Church,
s Angeles; the Rev. James Grant, assistant
stor, St. Paul's Church, Santa Monica; the
v. John Zeltin, pastor, St. Paul's Church,
llejo (Feb. 8).

other and Daughter Doing Fine

IF LUTHERANISM has been expanding in
izona, a lot of credit can be taken by
ace Church in Phoenix. The congrega-
n, now in its 45th year, sponsored Faith
ssion in 1945 and "mothered" Shepherd
the Valley Church which was organized
t April.

There is close co-operation among the

LOS ANGELES HEARD IT FIRST

THE REFORMATION came with a bang to the West Coast at Christmas. The "Los Angeles Times" carried the following announcement in its television schedule for Dec. 24, 7 P.M.:

7 BISHOP SHEEN
Christmas program. Remote telecast of services at the Lutheran Church of the Reformation, Washington, D. C.

two congregations, so close, in fact, that Dr. Lyle C. Burns, pastor of Grace Church at the time of the mission's development, agreed last fall to serve the mission while Grace Church, the "mother" congregation, called its former assistant pastor, David J. Hartman, from Bethany Church, Ashtabula, Ohio. He was installed last October.

Shepherd of the Valley is planning to build its first unit soon. Grace Church has a lay administrative assistant, Dr. C. C. Swain, a former school administrator, in place of an assistant pastor.

Installation at Grace Church, Phoenix, Ariz.
Pastor Hartman, Dr. Tambert, Pastor Spindt

NORTH CAROLINA

Charlotte Congregation Has 100th Anniversary

By FRANK K. EFIRD

CHARLOTTE—St. Mark's Church, Charlotte, will celebrate its centennial with a week of special services Jan. 28-Feb. 1. Speakers will include Dr. S. White Rhyne of Philadelphia, executive secretary of the Board of Parish Education, a son of the congregation; Dr. Edmund Steimle of Philadelphia Seminary, outstanding radio preacher; and Dr. F. L. Conrad, president of the North Carolina Synod.

The congregation aims to receive 100 new baptized members on the 100th anniversary. Banks have been sent to all the members in which to put 100 coins to be given for the erection of a new church. The contemplated new $500,000 structure will be built about two miles from the present edifice in the downtown area.

Pastor of St. Mark's is Dr. John R. Brokhoff; his associate, the Rev. James Laughlin.

ST. MARK'S CHURCH, Mooresville, celebrated its 50th anniversary with special services Dec. 7. Dr. L. A. Thomas, a former pastor, preached. The congregation was organized by Dr. J. L. Morgan, long-time president of the synod. The Rev. Louis E. Bouknight is pastor.

81 Per Cent of Goal Reached

AS OF JAN 7 the synod had paid 81 per cent of its double apportionment to the ULCA. The synod's books for 1958 remittances closed Jan. 15. On the same date 96 of the synod's 180 congregations had pledged $416,245 on the 1959 budget of $675,213. Of the 96 churches making covenants 20 were in excess of minimum assignments, 57 were the same as the minimum, and 19 were less.

RECENT DEDICATIONS of religious buildings in North Carolina include: A $15,000 Fellowship Center at Trinity, Concord; a $22,000 parsonage at Peace, Gibsonville; a $25,000 parsonage at Good Shepherd, Mt. Holly; and an $80,000 educational plant at St. Paul's, Salisbury.

Our Saviour Church, Jacksonville, entered a new $80,000 church edifice Nov. 2.

MISSISSIPPI

Jackson Church Dedicates New Hymnals as Memorials

By WADE H. KOONS

JACKSON—Dec. 28 was a special day of celebration in Trinity Church, Jackson. Occasion was the dedication of 250 new *Service Book and Hymnals,* as memorials and gifts from members of the congregation.

A new communion chalice was also presented by Dr. and Mrs. Arthur A. Derrick, Jr., of Durant, in memory of Dr. Derrick's father. The Derrick family, founders of the former St. Mark's Church at Goodman, drive 60 miles to attend services at Trinity.

Trinity Church and two Missouri Synod congregations in Jackson will sponsor a concert by the St. Olaf College Choir on Feb. 12. Charles C. Huber is chairman.

Education Committee Meets

MISS KATHERINE JURAM, of the Board of Parish Education, met with pastors and laymen of the synod's parish education committee on Jan. 13 in Forest. The Rev. Hubert C. Linn is the chairman.

PASTORS AND LAYMEN were to meet Jan. 30 in Forest to plan support of the Southern Seminary's building fund appeal. Representing the seminary will be Dr. A. K. Hewitt and Mr. William Reifsnyder.

STARKVILLE PARISH now has its own periodical, *The Starker,* edited by Pastor Henry E. Moyer. This parish includes the new Faith mission in Starkville, Shady Grove Church at Sturgis, and Redeemer Church at Craig Springs.

Worship is conducted at two churches each Sunday and at the third church twice a month. Two church schools are conducted every Sunday.

EXAS-LOUISIANA

ynod Moves Office to New utheran Center in Austin

By JAMES F. VORKOPER

AUSTIN—The offices of the Texas-Louiana Synod have been moved from the utheran Book Store building on West Sixth reet to the new Lutheran Welfare Soety building, 408 West 45th Street, Austin. The new building is to be dedicated on eb. 22. It will house the offices of the elfare Society, the ALC Texas District nd our own synod. A chapel and several oard rooms are available for visitors and naller meetings. It will serve as a Lutheran enter in Austin.

Apportionment Goal Reached

GRACE CHURCH, Houston, and Trinity hurch, New Iberia, La., were the first congegations in the synod to reach the goal of portioned benevolence for 1958. Ten ner congregations announced that they re near the goal.

Lutheran World Action gifts as of Dec. reached 226 per cent in St. Andrew's, New Orleans, and 150 per cent in Salem, Port Lavaca. Other congregations that met or passed the goal were St. Mark's, Cuero; St. Matthew's, Fort Worth; St. John's, Goliad; Emmanuel, Inez; St. Matthew's, Kenedy; First Lutheran, Lafayette, La.; Trinity, Miles; Trinity, New Iberia; Holy Cross, Pawnee; St. Michael's, Ray Point; and Our Saviour's, Tyler.

Austin Students Get Center

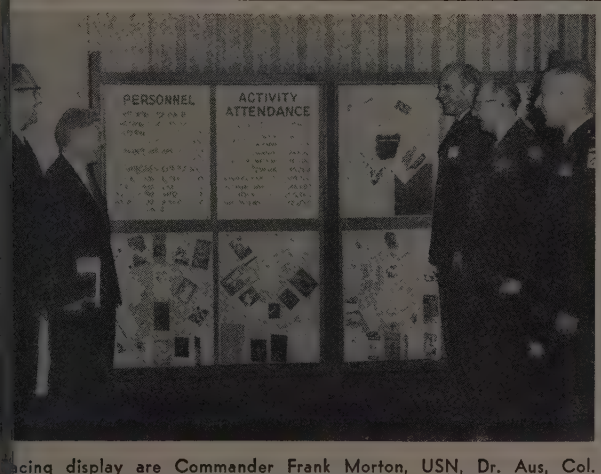
LUTHERAN STUDENT FOUNDATION of the University of Texas, Austin, dedicated its newly acquired building at 2200 San Antonio Ave., one block from the campus, on Jan. 18. The Rev. Carl E. Hacker is executive director of the foundation.

MARYLAND

Ministers' Group Issues Race Relations Message

By J. FRANK FIFE

BALTIMORE—A New Year message on race relations, deploring the "failure to grant basic human rights to all citizens," was issued by the Department of Christian



cing display are Commander Frank Morton, USN, Dr. Aus, Col. lmer Pierce, USAF, Army Col. Luther Evans and Col. John Woods

LUTHERAN CHAPLAINS got together in Washington, D. C.; Austin, Texas; San Francisco, Japan and Germany last month to discuss organizational questions and common problems.

Picture at left shows four senior chaplains at the Washington convocation with a display of charts and brochures prepared for the occasion. Moderator was Dr. George Aus (second from left). All others are ULC pastors.

MD.: BALTIMORE . . .

Social Relations by the Council of Churches and Christian Education of Maryland-Delaware.

The Rev. Manfred Manrodt, pastor of Friedens Lutheran Church, Baltimore, is chairman of the department. The message was sent to all clergymen of Maryland, asking them to subscribe to it.

The statement said in part:

"We appreciate the efforts of the leaders who have brought the races together in our educational system as well as in other expressions of our belief in equal opportunity for all.

"We commend our fellow-citizens who obey the law of the land, and by word and deed foster brotherhood.

"However, we deplore the tragic cleavage and the divisive attitudes which still prevail in many quarters, and result in overt oppression and repression, such as

—The failure to grant basic human rights to all citizens regardless of race, creed or color;

—The threat of economic or social reprisal; and

—The denial of the right to differ on controversial issues of the day.

"We are aware of the fact that we are dealing basically with emotions which are deep within the hearts of men and, therefore, cannot be easily touched by logical argument.

"At the same time we urge our fellowmen to practice faithfully and humbly our Lord's teachings of love, righteousness and self-sacrifice in a world which is strifetorn and saddened by selfishness, injustice and intolerance.

"Since we hold that the Church must lead the world toward an understanding acceptance of these teachings, we are publishing this message in the hope that others may join us in signing it. We are acting as individual Christian ministers and represent no one but ourselves. However, we do so with the conviction that we are expressing the sentiments of a multitude of our fellow-citizens."

Glen Burnie Chapel Occupied

Our Redeemer Mission, Glen Burni recently completed and occupied a ne house-chapel. Pastor A. Bernard Coat observed that the members are more enth siastic about their church since they ha some property to call their own. Dr. Ka Henry, of the Board of American Mission visited the church Jan. 8 to inspect a po sible church site.

Conference presidents have arrange for councilmen's meetings to be held in s areas of the synod during January. Speake will introduce and panels will discuss th question: "If God is my creator and real rules the universe, then who am I and wh is my role?"

Pre-Lenten retreat at Good Shephe Church, Frederick, will be addressed by D Howard N. Bream, of Gettysburg Seminar

Joseph H. Wiley will be commissione as a missionary to Liberia at Trinity Churc Reisterstown, on Feb. 8. Dr. Herman Gilbert, of the Board of Foreign Mission and Pastor W. Harold Redcay will condu the service.

People and Places

Merwyn C. Fuss, of Taneytown, form president of the United Lutheran Brothe hood, was appointed to a vacancy on t Carroll County Board of Education.

Christ Church, the Lexington Park m sion being developed by the Rev. Rona Weinelt, has rented quarters for an activiti house.

Dr. J. George Ribble, a layman, h been called as director of education a music at Our Saviour Church, Lansdown

St. Luke's Church, Silver Spring, h started a Senior Fellowship for people retirement age. Mrs. Robert J. Myers dire the activities.

The Rev. J. Calvin Moreland was i stalled as pastor of Zion Church (Ham ton), Baltimore, on Jan. 11. Synod Pre dent J. Frank Fife was assisted at the servi by Dr. A. R. Wentz and the Rev. Paul Smith.

Young adults in church groups come mainly in pairs. The single ones are frequently forgotten. But in New York's suburban outreach into eastern New Jersey

THE SINGLES DECIDED TO ORGANIZE

MOST CONSPICUOUS feature of the population of any suburban area mushrooming around the big cities of America is the large number of young couples. They're the undisputed majority in most suburban communities—so much, in fact, that they might give the unattached male or female living among them an inferiority complex.

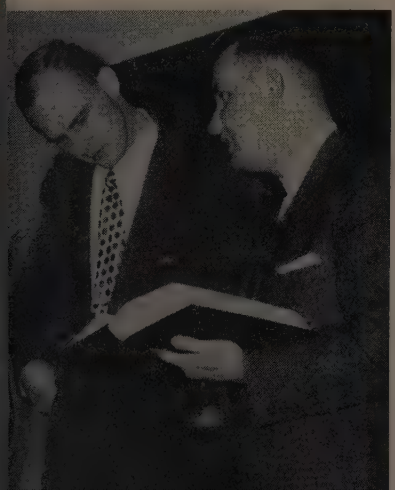
What applies to the community, applies to the churches. In New Jersey's Bergen County and its surrounding areas, all within the reach of New York City commuters, single young adults seemed all but forgotten in congregational organizations.

One Lutheran layman, 28 and single, decided to study the problem and suggest a solution. He got in touch with some 20 Lutheran pastors who told him what he already knew: That there were few single young adults in their churches and that nobody had thought of organizing them.

What couldn't be done in one congregation might be possible on a larger scale, the enterprising layman thought. He called a meeting of representative young adults (single) and pastors from Lutheran churches in the area, and the "Lutheran Young Adults of Northern New Jersey" was formed as an organization devoted to the fellowship of single persons between 18 and 35 years.

Meetings rotate among participating churches
New Year's Eve party was big success

Headquarters for group is Trinity, Tenafly
Students of law during panel debate



The group has met with success. Attendance at semi-monthly Sunday evening spiritual and fellowship meetings averages 50. Weekly socials, with programs ranging from skating and bowling to dancing and theater parties are popular. The "singles" come from United Lutheran, Missouri Synod and Augustana congregations and include guests from other Protestant churches.

Service projects are an important part of the program. The group has painted rooms in a church-related children's home and has collected hymnals for shipment to English-speaking missions in South America. Evangelism is not forgotten. Prospects for church membership discovered among visitors are turned over to pastors of the communities concerned.

Dove Toll Commissioned as Missionary, Leaves for Malay

NEW YORK—Newest missionary to Malaya is Dove Toll, a Bronx girl commissioned at her home church, St. Peter's, Manhattan, on Sunday, Jan. 4.

Dr. Nona M. Diehl, executive secretary of United Lutheran Church Women, presented Miss Toll. Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions, officiated, and was assisted by Pastor Leopold W. Bernhard.

She left for Malaya on Jan. 5 to serve on the staff of the Lutheran Bible Training Institute.

Prior to attending the School of Missions at Chicago Lutheran Theological Seminary, Miss Toll was graduated by Biblical Seminary and Hunter College. She had also been a member on the staff at Konnarock Lutheran School, Konnarock, Virginia.

Her home congregation tendered her a reception immediately following the commissioning service. —PAUL E. VALENTINER

New York City girl ready to leave for Far East mission
Dr. Diehl, Miss Toll, Pastor Bernhard, Dr. Erb

SPECIAL TRIBUTE was paid by the Hymn Society of America to the new Service Book and Hymnal at a festival held Jan. 18 at St. Peter's (ULC) Church in Manhattan. Choirs presented music from the hymnal, and Dr. Luther Reed, chairman of the joint commission which prepared the book, was the speaker.

Old Customs Revived At Christmas Service

By CLAYTON G. VAN DEUSEN

ALBANY—A richly heterogenous background of its membership was demonstrated by Atonement Church, Oneonta (Dr. Harold Fry, pastor), at a special "International Christmas Service."

Over a dozen nationalities were repr sented in the congregation's membershi most of them natives of the countries i volved.

Christmas customs and carols stemmir from nine European countries and t United States were depicted in costume.

The American portion featured a ne carol from the *Service Book and Hymnal*– "Under the Feeble Stable Light," by D Arnold F. Keller of Utica.

In keeping with the nature of the servi was the social hour which followed. "Inte national tables" were set with foods appr priate to the countries they represented.

The script for the presentation was wr ten by Mrs. John Garhart, whose husba is chaplain at Hartwick College.

Atonement Church received 41 new me bers on the First Sunday in Advent.

EMANUEL CHURCH, Hudson, the Rev. E Grislis, pastor, achieved its full LWA go in 1958, for the first time in a number years. Christmas services were held in En lish, German, and Latvian.

Three Deanships Change in Ministerium Districts

PHILADELPHIA—Districts into which the Ministerium of Pennsylvania was divided by action of last year's convention were less than a month old when three of them had to elect successors for their deans while two were forced to select new secretaries in January.

All vacancies occurred as pastors elected to district offices last fall resigned from their present parishes to accept calls to new posts.

First district without dean was North Penn where Pastor Luther F. Schlenker of St. Andrew's Church, Perkasie, announced last month his resignation to accept the call of the Ministerium as new assistant to President Charles M. Cooper.

His successor as dean of the North Penn District is Dr. William R. Seaman, pastor of Emmanuel Church, Souderton, and secretary of the ULC consulting committee on worship. Dr. Seaman, ordained by the Ministerium of Pennsylvania in 1928, served St. Peter's Church in Pottstown before coming to Souderton in 1942.

He was secretary and, later, president of the Norristown Conference and was a member of the joint Lutheran commission which prepared the new *Service Book and Hymnal.*

Dr. Seaman was elected by the district at a meeting on Jan. 13 at Grace Church, Hatfield.

SECOND VACANT deanship occurred in the Northwest Philadelphia District where Pastor Alvin H. Butz, Jr., resigned from St. Paul's Church, Glenside, after a pastorate of over seven years.

Pastor Butz, a former president of the Philadelphia Conference and member of the Ministerium executive board and the ULC consulting committee on the military chaplaincy, accepted a call to Zion Church, Niagara Falls, N. Y., effective Feb. 5.

During his pastorate in Glenside, St. Paul's added 300 communing members to its rolls, built a new church in 1953 and bought a new parsonage in 1955.

His successor, elected at a district meeting on Jan. 15 at Zion Church, Whitemarsh, is Dr. John D. Newpher, pastor of Ascension Church, Philadelphia.

Pastor Newpher, ordained by the Ministerium in 1945, holds a doctorate in theology from Temple University. He served the two-church Audenried and Beaver Meadow parish in Pennsylvania and Christ Church in Camden, N. J., and has been at Ascension Church since 1953.

THIRD CHANGE involves the Scranton-Wilkes-Barre District where Dean Francis R. Edwards resigned from the pastorate of St. John's Church, Wilkes-Barre, effective Feb. 1 to become a mission developer in Orlando, Florida.

Pastor Edwards, ordained in 1932, served St. John's Church, Shenandoah, Pa., until 1939 when he assumed the pastorate in Wilkes-Barre. He was an Air Force chaplain during World War II but returned to St. John's in 1946. He was president of the Wilkes-Barre Conference and is a member of the Ministerium's board of Christian education.

A successor to Dean Edwards was to be elected Jan. 16 at a district meeting in Scranton. Bad weather and icy roads cut down attendance so drastically that the meeting had to be postponed.

CHANGES involving secretaries occurred in the Northeast Philadelphia District where Pastor James A. Graefe resigned from Salem Church, Philadelphia, to accept a call to Resurrection Church in Mount Kisco, Westchester County, N. Y. He served previously at Ascension Church, Lancaster.

His successor is Pastor Matthew J. Kerestes, St. Simeon's Church, Philadelphia.

Also leaving was the secretary of the Southwest Philadelphia District, Pastor Ralph W. Bagger of Immanuel Church, East Lansdowne. He accepted a call to Friedens Church, Hegins, a 145-year-old congregation in the Hegins District. His successor in the district was to be elected this month.

Church at Mine Entrance Symbolizes Future of New Congregation

ST. PAUL'S CHURCH at Mundy's Corners, near Conemaugh, Pa., is the first thing a miner sees as he returns to "sky and air" from the shaft. The church was built over a soft coal mine and next to its new half-million dollar entrance. Since the church has been built, it has been flourishing.

Things did not look too good for Lutherans in that mining and farm area a few years ago. There was a struggling United Lutheran congregation, St. Paul's Church in Jackson township, and a Suomi Synod group, First Church in Nanti Glow, equally endangered. Johnstown pastors supplied the churches until a radical step was taken and the congregations decided to merge.

Pastor Russell R. Kerns assumed leadership and tripled the membership. The Board of American Missions accepted the congregation for aid, and the old churches of the two congregations were sold—the building of St. Paul's was taken off its foundations and shipped elsewhere. A new site for a church was sought.

Since the new mine entrance was being opened at that time, a building lot was secured next to it and close to a major highway. The church was erected in 1955 at spot where it serves farmers, miners, steel workers and local businessmen alike.

Last June, the Rev. George Clark, formerly serving the Holzschwamm parish, assumed the pastorate of the congregation.

Symbolic location for church in Cambria County coal are
St. Paul's, Mundy's Corners, faces mine entrance

Four Pennsylvania Camps Unite to Prepare Curricula

By ROBERT G. SANDER

JOHNSTOWN—New camp curriculum materials will be written and used by four camps in Pennsylvania in 1959. Camps Sequanota at Jennerstown, Juniata at Milroy, Susquehanna at Selinsgrove, and Lutherlyn at Butler have formed an "intercamp council" and have decided among other things to write curriculum materia for a five-day study program.

Dr. George I. Melhorn, pastor of Mo ham Church, Johnstown, has been nam chairman of the council. Secretary is t Rev. Samuel Shaulis of Butler, director Camp Lutherlyn. The Rev. James L. Keyse of the Board of Parish Education, secreta of camping and summer schools for t ULCA, met with representatives of the ca council and pledged his support.

The annual meeting of the board of

ectors of Camp Sequanota was to be held
n Moxham Church, Johnstown, on Jan. 16.
oard officers were to be elected.

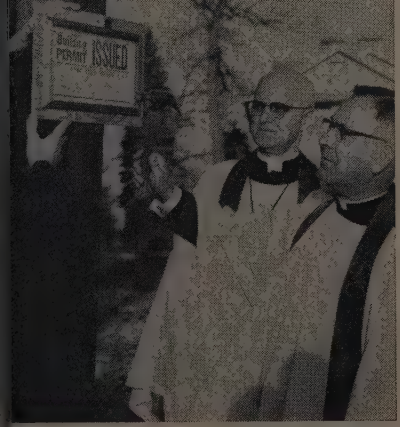
JUNIOR Chamber of Commerce, Roman
atholic and Protestant churches of greater
ltoona sponsored a Christmas parade. St.
ames', Christ Second, and the Duncansville
utheran churches entered floats.

PASTORS of East and West Allegheny Con-
erences scheduled a joint pre-Lenten retreat
n First Church, Portage, on Jan. 19 with
ne Rev. Arthur E. M. Yeagy, assistant to
ne president of the Central Pennsylvania
ynod, as speaker. East and West Allegheny
onference officers officiated at Communion.

Conference Officer Leaves

THE REV. DONALD R. YOST, pastor of
loly Trinity Church, Berlin, and vice presi-
ent of the West Allegheny Conference for
ne past three years, resigned to accept a
all to Trinity Church, Pittsburgh, effective
id-January.

Pastor Yost served in conference social
issions, on the board of Camp Sequanota,
as chiefly responsible for arranging confer-
nce pre-Lenten retreats, and was chairman
f the conference committee on auxiliaries.



Work to start for Christ Church, Westmont
Pastor Wagenbach and Dr. Tozer

Board Member Honored

MRS. ALICE CAWLEY, executive director of the Bedford-Fulton County Tuberculosis and Health Society, member of Trinity Church, Bedford, and of the ULCA Board of Social Missions, has been named 1958 recipient of the Benjamin Rush Award by the Bedford County Medical Society.

The award is presented annually to the individual who, in the society's opinion, has made the most outstanding contribution during the year in the field of public health in the county.

THE NEW $25,000 parsonage of the Claysburg charge was dedicated on Dec. 13.

Speaker was the Rev. Vernon J. Miller of Clearfield, president of the East Allegheny Conference. The Rev. David N. Kistler is pastor of the charge. Dr. Dwight F. Putman and the Rev. Paul J. Keller brought greetings.

THE REV. O. E. BLUEHDORN, native of Germany and former missionary, has been appointed in a temporary capacity as stated supply to the Lilly-Gallitzin charge.

It's the 100th for Lizzie Swank

OLDEST COMMUNICANT of St. David's Church, Davidsville, observed her 100th birthday on Dec. 13. She is Mrs. Elizabeth "Lizzie" Swank, who is the oldest living direct descendent of Joseph Johns, founder of the city of Johnstown.

Mrs. Swank has been a life-long Lutheran and took an active part in the work of the church as long as her health permitted.

In addition to greetings from her 5 children, 19 grandchildren, 53 great-grandchildren and 37 great-great-grandchildren, Mrs. Swank also received greetings from President and Mrs. Eisenhower.

GROUND was broken in November for a new church edifice of Christ Church in Westmont, Johnstown. The 16-year-old congregation is erecting a $130,000 building. Pastor is the Rev. Park L. Wagenbach. Dr. Martin L. Tozer, superintendent of home missions and rural work for the Central Pennsylvania Synod, attended the service.

PENNSYLVANIA

Parish Education Building Started by Christ Church

By JEANNE W. WEBER

GETTYSBURG — Ground was broken and construction started on the new parish education building of Christ Church, Gettysburg. Completion of the $105,000 project is expected by next September, according to the Rev. Herman G. Stuempfle, Jr., pastor.

The new structure, on a site adjoining the present church property, will provide space for all church school departments from kindergarten through senior high. The senior room will be adaptable for informal meetings and recreation events of all church organizations. A Boy Scout room also is included.

J. Alfred Hamme, of York, is the architect, and the contractor is A. R. Warner and Son, Inc., of Waynesboro. Another adjoining building, recently purchased, is being renovated to house the church office, church parlor, and pastor's study.

Christ Church is sponsoring a kindergarten as a community service, as the public schools have no facilities for pre-school children. Eighteen children are currently enrolled under the direction of Mrs. Howard Bream. Transportation is provided by the church, and tuition charges are only enough to cover expenses. Sessions are held weekday mornings.

Faith and Life School

ST. JAMES' CHURCH, Gettysburg, is holding its second annual Faith and Life School for members and friends of the congregation. Courses include "The Pupils We Teach," taught by Adams County school psychologists Elizabeth Rutledge and John Wallace; "A Brief Survey of the Old Testament," taught by Dr. Norman Wolf and Walter Smith; "Our Neighbors' Churches," taught by the pastor, Dr. Paul L. Reaser; and "The Lutheran Confessions," taught by the associate pastor, the Rev. John S. Bisho

First earth is turned for Christ Church unit
Pastor Stuempfle at work

BENDERS CHURCH, Biglerville, recent held rededication services for the renovat church. Improvements included carpetin new paraments, a Baldwin electric orga and a parking lot. The Rev. Arthur Yeag assistant to the president of the Centr Pennsylvania Synod, spoke. The pastor Dr. H. W. Sternat.

CENTERVILLE CHURCH, Dickinson, t Rev. Donald M. Bohn, pastor, dedicated new $16,000 parish house. The structu houses the children's departments of t church school. Guest speaker was the Re C. Arthur Neal, of Grace Church, Car Hill.

Inner Mission Enlists Aides

LUTHERAN INNER MISSION of West Pe Conference is organizing recruits for volu teer services. Up to now 149 persons ha volunteered to assist LIM as liaison wor ers in areas of need.

Mrs. Henry T. Bream, executive director, ports LIM received 64 requests for family rvice in the six months ending Dec. 1. In e same period, staff workers made 418 ntacts with clients, pastors and agency orkers.

PRE-LENTEN RETREAT of the conference ll be held Monday, Feb. 9, in the Church the Abiding Presence, Gettysburg Semiry. The Rev. E. P. Turnbach, of Shipnsburg, will preach at the communion rvice. The afternoon address will be given Dr. Jacob Heikkinen, of the seminary culty.

race Church, York, Dedicated;

ome for Aged Ready for Service

By PAUL LEVI FOULK

YORK—Grace Church, a 51-year-old congegation, dedicates its contemporary new ilding Nov. 29. The $200,000 project inded erection of a sanctuary and renovan of the former building as educational ng.

Dr. Ralph C. Robinson, secretary of the ntral Pennsylvania Synod, was guest eacher. Other speakers were Pastors land W. Renkel, Herman G. Stuempfle, and Robert F. Fisher. Present pastor the congregation is the Rev. Samuel R. nk.

LUTHERAN HOME for the aged in York l be dedicated soon. So far, 67 applicans for admission have been received.

BELLS were removed from the old church St. Mark's, Hanover, and installed in the ently completed church building on arles Street.

ROHLER'S CHURCH, Rossville parish, retly dedicated a $22,000 annex. Pastor of parish became the Rev. George F. erer, Jr., previously pastor of the Freeg parish.

YORK CONFERENCE Lutheran Men spon- a concert by the York Chorus at the k Area High School on Feb. 7. Prods will go to the Lutheran Welfare vice.

— CHANGES OF PASTORATE —

PACIFIC

BJELLAND, ARNOLD. To Good Shepherd Church, Richland, Wash.

LUCAS, FRED T. From Immanuel Church, Centralia, Wash. Retirement.

PENNSYLVANIA MINISTERIUM

KEENER, JOHN. From Line Mountain parish. To St. John's Church, Emmaus, copastor.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., President

Berkeley 8, California

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Fact No. 17 next week

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Co-Pastors
Carsten H. Ludder
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DECEASED

DR. WILLIAM W. BARKLEY, 80, die Dec. 27 at Gettysburg, Pa.

Dr. Barkley, a native of Imler, Pa., was graduate of Gettysburg College and Gettys burg Seminary and received his doctor o divinity degree from Gettysburg College.

Ordained in 1907, he served congrega tions in St. Louis, Mo.; Fairfield, Iowa Murphysboro, Ill.; Altoona, Pa.; Glovers ville, N. Y.; Shippensburg, Pa.; Mercersbur Pa.; and Greencastle, Pa., and establishe Grace Church, Camp Hill, Pa. He retired i 1951.

Surviving Dr. Barkley are his wife, th former Marjorie Louise Miller, and thre sons, Donald Barkley, Leechburg, Pa.; th Rev. Robert Barkley, pastor of St. John Church, Vandalia, Ohio; and Dr. Willia W. Barkley, Waynesboro, Pa., physician.

Funeral services were conducted Dec. at Church of the Abiding Presence, Getty burg Seminary, by Dr. Dwight F. Putma president of the Central Pennsylvania Syno the Rev. C. Arthur Neal, Jr., and the Re Herman G. Stuempfle, Jr.

Interment was at Evergreen Cemete Gettysburg.

THE REV. LUTHER COFFMAN, 8 died Dec. 19 at a Spencer, Ind., nursi home.

A native of Conicville, Va., Pastor Co man was a graduate of Capital Univers and Capital Seminary, Columbus, Ohio.

He served congregations in Philo, Oh Patricksburg and Steubenville, Ind.; Mas lon, Jelloway, and Greer, Ohio; Palmer and Girardville, Pa.; Manasquan, N. J., Gouldsboro, Pa. He retired in 1933 a made his home in Patricksburg, Ind.

Surviving are his wife, the former Eli beth Stickles, two brothers, and four sist

Funeral services were conducted Dec. at St. Paul's (ALC) Church at Steubenvi Ind., by the Rev. A. R. Seemann.

Interment was in the church cemetery

THE REV. CLARENCE E. NAUG 65, who retired recently as assistant pa

f Trinity Church, Long Beach, Calif., died)ec. 29.

Pastor Naugle was a native of Windber, 'a., and a graduate of Susquehanna Uni- ersity and Seminary, Selinsgrove, Pa.

Before coming to Trinity Church, he erved Luthersburg parish, Pa.; St. Luke's 'hurch, Roaring Spring, Pa., and Holy 'rinity Church, Beaver, Pa., and organized t. Andrew's Church, Van Nuys, Calif. He etired in September of last year.

Pastor Naugle is survived by his wife, ie former Nancy Boyts; a daughter, Mrs. auline Johnson; two sons, Henry J. and lvin B., two brothers and four sisters.

Funeral services were conducted Dec. 31 Trinity Church, Long Beach, by Dr. Carl ambert, president of the Pacific Southwest ynod, and the Rev. Orval A. Awerkamp, astor of Trinity Church.

Interment was at Inglewood Park.

DR. ELLIS ARTHUR REPASS, 84, re- red ULCA pastor, died Jan. 13 at Lan- nau Hospital, Philadelphia.

A native of Rural Retreat, Va., Dr. Repass as a graduate of Roanoke College and hiladelphia Seminary. He received a h.D. degree from Central University and doctor of divinity degree from Roanoke ollege.

Dr. Repass served congregations at Staun- n, Waynesboro, New Market, and Harri- nburg, Va.; Salisbury, N. C.; and Mercers- irg, Lancaster, and Columbia, Pa. Since s retirement in 1941, he had served as a pply pastor in Pennsylvania and New rsey.

Surviving are one son, John Repass, of . Davids, Pa., a trustee on the boards of uhlenberg College and the Mary J. Drexel ome, and a brother, J. Robert Repass, ublin, Va.

Funeral services were conducted Jan. 16 Mary J. Drexel Home, Bala-Cynwyd, ., by the Rev. William Moyer.

Central Pennsylvania Synod President wight Putman was in charge of the burial rvice at Riverview Cemetery, Lancaster, .

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IN CONCLUSION

A SIGN in a department store window said: LIVE EXTRAVAGANTLY. Probably the writer of the ad was merely hoping to persuade some housewives to risk the down-payment on a $119 spring coat. But as the income of American families gradually inches its way back to the all-time high, the question does arise of what we're going to do with our money.

Mr. Dulles at the Cleveland conference of Protestant churchmen last November said something very sad and true: "In some respects, we seem to be as materialistic as the Communists but without their supporting philosophy and efficiency." We who claim that riches and pleasures are not the most important things in life seem to be demonstrating that in reality we think they are.

THERE WAS A SMART saying going around in October, 1957, that "Russians have the Sputnik and we have the Edsel." American free economy had been busy in 1957 in investing vast amounts of time and money in producing a new item of consumer goods—the Edsel, while the Russian-controlled economy was getting a satellite into orbit.

As far as we know now, an Edsel is of more practical value than a Sputnik, but that may not long be the situation. I have no opinion on the complex technical question of how much America ought to spend on space ships. But there are other things I feel rather sure about.

For instance schools, from kindergartens to universities. Money is needed not merely for new buildings but chiefly to increase teachers' salaries. Schools must be able to compete with industry in attracting recruits for their teaching staffs.

Biggest of all problems is that our cities are dying downtown, with acres of housing turning into slums. To these low-rent areas come the least competent of our citizens. Many of them can't provide their children with stable home life to offset the pressures of crowded housing conditions. So we get juvenile delinquency, teen-age criminals, and they are really expensive.

Some imaginative and bold cleaning out of city blight was accomplished in Pittsburgh's "golden triangle," but only about 1 per cent of what Pittsburgh must yet do to create decent living space for all its people. Most cities aren't that far along.

Even jails are a good long-range investment, turning them into places of skillful re-education of citizens who have jumped the track. Considering the high cost of crime, money for better prisons might pay off 100 to 1. We get a high return, also, on all investments in public health, for research (remember Jonas Salk) and for care.

A CIVILIZATION grows strong as it plows back into its substructure the necessary investment for decent, healthful life, rather than frittering away its wealth in luxuries. Investment in the public welfare requires high taxes. It's difficult for some of us to realize that the money we pay in taxes produces a more permanent and constructive return than any other of our expenditures except the amount we give to our churches.

Candidates for public office aren't likely to run on "Increase the taxes" platforms. But the time has come in such a prosperous country as America when we have to make a choice. Will we live extravagantly or constructively?

—ELSON RUFF

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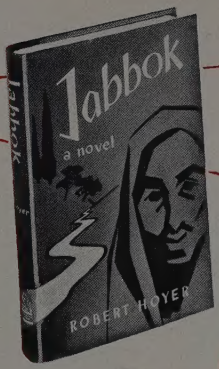

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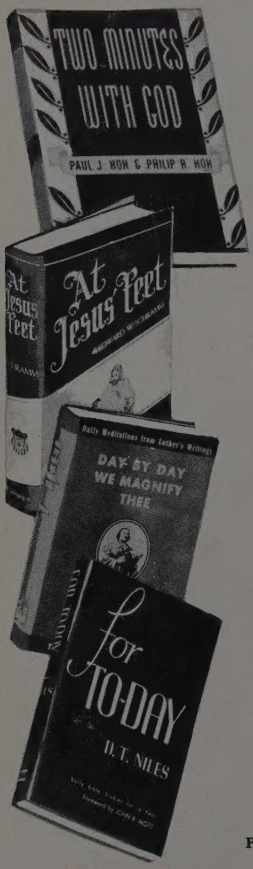

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